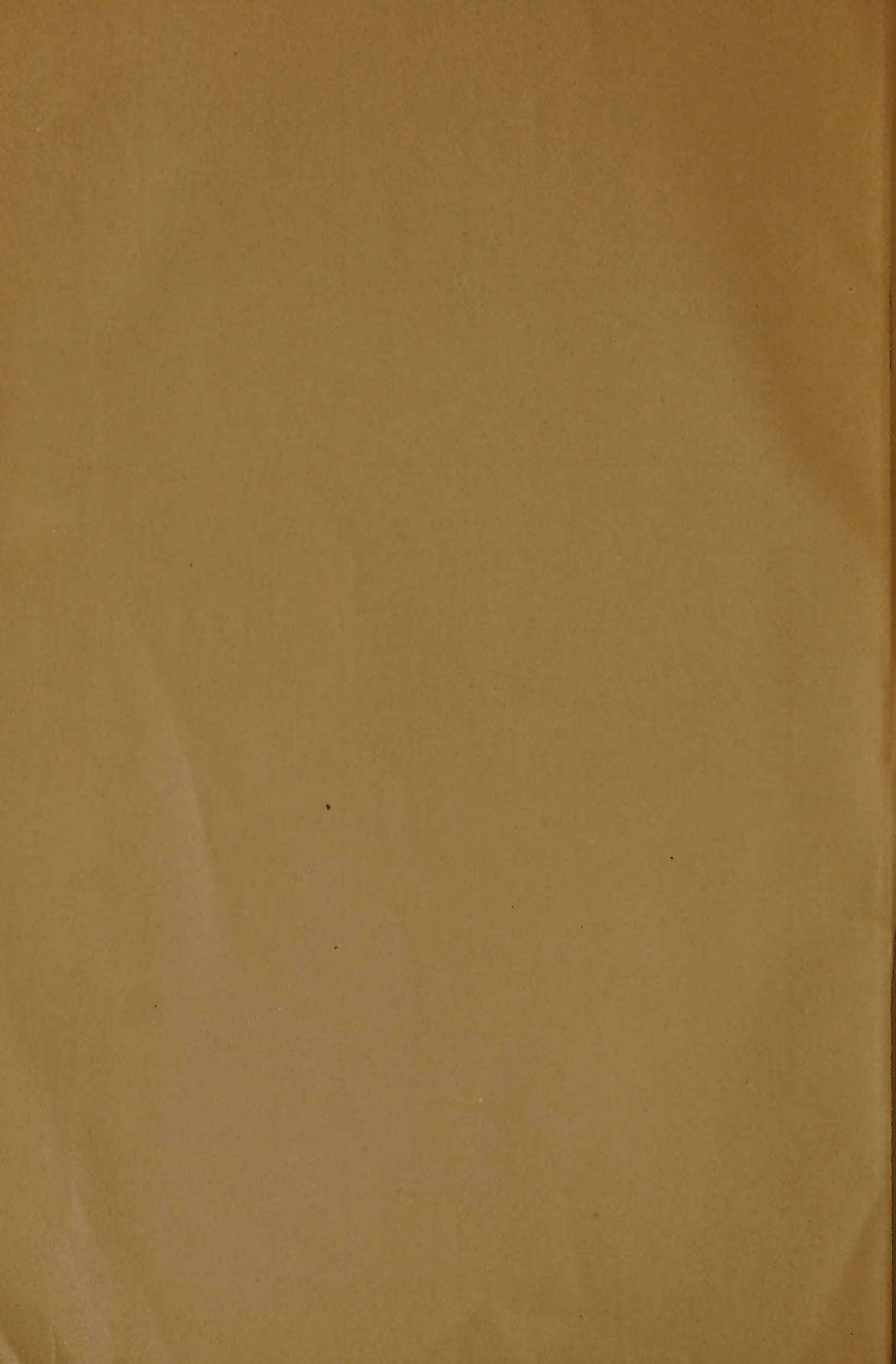




JAPAN

FOR THE YOUNG







JAPAN FOR THE YOUNG



Carp Festival on May 5 When a Boy Appears Every Inch a Man (p. 26)

J A P A N

FOR THE YOUNG



BOARD OF TOURIST INDUSTRY
JAPANESE GOVERNMENT RAILWAYS

1937

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I JAPAN'S GENERAL FEATURES

Why is Japan Called the Ultima Thule of Asia?—Area of Japanese Islands Compared with the Size of Other Countries—Features of Japanese Mountains, Rivers, Lakes, Plains, etc.—Climatic Conditions—Seasonal Attractions and Some Annual Functions—Floral Calendar of Japan—Species of Domestic Birds and Animals—Singing Insects as the Chief Musicians in Autumn—Japan as the Land of Good Fish and Hardy Fishermen—Result of the Last National Census

Japan has been called the Ultima Thule of Asia, because it forms the jumping-off place of the Asiatic Continent, like the mythical island of Thule that ancient geographers placed on the edge of the Western world, beyond England.

If we could fly up high enough in an airplane over Japan to see the whole country at once, we would find it one long undulating stretch of islands off the coast of the Asiatic mainland, on the edge of the vast Pacific.

If the Japanese islands could be placed in the Atlantic near America, they would stretch from Newfoundland to Cuba. We have to fly about 2,900 miles, or nearly the distance between New York and San Francisco, to go from one end of

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Japan to the other. We begin our flight in the subarctic waters of the Sea of Okhotsk, and continue almost as far south as the Tropic of Cancer. We fly first over the snowy wastes of Saghalien Island, which is in the same latitude as Canada, and icebound most of the year. Then comes the roughly rectangular island of Hokkaido, with its snow-capped mountains. It is almost as large as Indiana, or somewhat larger than Scotland, to which it is often compared. In the north of Hokkaido lies the long chain of the Chishima (Kuriles). Next we fly down the long island of Honshū (Mainland), whose area is about that of Minnesota, or a little smaller than that of England, Scotland and Wales combined; then off its southern coasts comes the third of the main islands, called Shikoku, which is the size of Wales, or a little smaller than New Jersey. The last of the four main islands is Kyūshū which, situated at the southern tip of Honshū, is as large as the two states of New Jersey and Massachusetts, or a little larger than half of Ireland. Then several hundred miles over the Pacific come two groups of tiny islands further south, the Ogasawara (Bonins) and the Ryūkyū (Luchus). The Ryūkyū with the Pescadores form innumerable stepping-stones that link Kyūshū with Taiwan (Formosa), in the same latitude as Hawaii.

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Taiwan is the southernmost island of the Japanese Empire, and is as large as Maryland, or nearly twice the size of Wales.

South of the Ogasawara group lies a vast archipelago, consisting of three groups; Mariana, Caroline, and Marshall. They are under Japanese mandate.

The Japanese Empire is not all islands, however. The greatest peninsula on the east coast of Asia, called Chōsen (Korea), which nearly touches the southern tip of Honshū, is also part of the Empire. It is as large as Minnesota, or about 4,000 square miles, or smaller than England and Scotland together. There is also the leased territory of Kwantung Province, which forms the southern end of the Liaotung Peninsula.

The total area of the Japanese Empire is 260,495 square miles, or a little less than Texas, the largest state in the Union. Compared with the British Isles, the Japanese Empire is more than twice as large.

Japan is a very mountainous country; in fact, seven-tenths of the land is covered with mountains, some of them rising to great heights. The Japanese Isles form the real backbone of Eastern Asia; off the eastern coast one finds the greatest depths of the Pacific Ocean, while the Japan Sea is com-

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paratively shallow.

Japan's highest mountains are those of the system running through Kyūshū and Shikoku as far north-east as Shizuoka and Nagano. Japan has many volcanoes of different shapes, a few of which are still active. Their variety and number give a characteristic aspect to the landscape which is not found in other countries. (See Chapter VII, "What Makes Japanese Landscape Charming?")

There are few navigable rivers in Japan because the country is so mountainous. There are countless small rivers running down the mountains from Hokkaidō to Kyūshū, and emptying into the Japan Sea as well as the Pacific. Their waters are usually of a crystalline clearness, as they run over bare rocky mountains and rarely through muddy plains. They are also often interrupted by beautiful falls, of which the most famous is Kegon Fall at Nikkō. Yet the Japanese peasants use these rivers to their utmost, floating timber down the torrents and towing small boats up the middle course. They act as reservoirs for the rice-fields, and electricity is generated by them. On the larger ones, that run through the several wide plains of the islands, steamboats can go along their lower parts.

As we have just seen, only three-tenths of Japan

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is without mountains. But even of this small part, not including lakes or rivers, only 30 per cent is composed of lowlands. These are fertile alluvial plains along the courses of the larger rivers, on which rice is chiefly grown. Uplands form the remaining 70 per cent which are mostly covered with grass and wild flowers in spring and autumn.

Japan's lakes are generally of two distinct types, volcanic lakes and lakes formed in the plains by the overflowing of rivers. But the largest lake in Japan, Lake Biwa, was formed by a great depression of the land. Lakes of the first type are very beautiful; they include Chūzenji at Nikkō, Nojiri not far from Karuizawa, Ashinoko in Hakone, and the Five Lakes of Mount Fuji. Those of the second type, which have the appearance of swamps, are lakes Kasumiga-ura and Imba-numa, not far from Tokyo.

As Japan extends over many degrees of latitude, and is subject to the influence of the Asiatic Continent and the Pacific Ocean, its climate is exceedingly varied. The central part of the country lies in the temperate zone, which includes Honshū, Shikoku and Kyūshū.

Rainfall is abundant, and humidity high in Japan because of its position as an island. In winter the coast along the Japan Sea receives the greatest

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rainfall, which becomes snow in Hokkaidō for two or three months. Like rain, snow is heavier on the Japan Sea side than on the Pacific coast. This is due to the influence of the warm "Kuroshio," or Black Current, which comes up from the South Pacific.

In summer the rainfall is greater on the Pacific seaboard, and about the middle of June the *bai-u*, or rainy season sets in, lasting three or four weeks. It is at this time that farmers are busy planting their rice.

In spring all Japan is one great flower garden; the cherry trees begin to blossom as early as the end of March in the south, to last as late as May in the north of Tokyo. One of the greatest attractions at this season is cherry-viewing parties, when every Japanese who has the opportunity goes out to sing and dance under the blossoms. These evanescent pink flowers bloom even in the very heart of Tokyo, and when they fall they fill the streets like confetti after the Carnival.

On March 3 there is the Dolls' Festival, celebrated from very ancient times for many centuries. The festival provides the gayest time for girls (Chapter III).

On April 8 comes Buddha's birthday celebration. In Tokyo it is celebrated by many school-children.



Dolls' Festival for Girls on March 3

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This is also known as the Festival of Flowers.

In May take place the *sumō* or Japanese wrestling tournaments. They are held in the great amphitheater of Tokyo on the banks of the Sumida River (Chapter X). On May 5 the whole country observes the Festival for Boys (Chapter III) when there may be seen over the land great paper pennants in the form of carp that twist and swell in the breeze. Later in May there are regattas on the Sumida among various colleges and universities.

Japan is in summer practically covered all over with rich green leaves of trees, which are everywhere in evidence. Sea-bathing is the greatest summer attraction. From June to September the sea is so warm on the shores of the Pacific that one can bathe for long periods at a time without danger of catching a chill. Those who like short, cold dips will find the mountain lakes ideal. Yachting is also popular at this time, off Yokohama and Kamakura, and in the lakes Chūzenji and Nojiri. Mountaineering is another summer sport, for which the Japan Alps offer many facilities. Firework displays are features of summer nights in Japan; the most spectacular exhibition of these takes place at the festival of "Kawabiraki" or the "Opening of the River," held in July on the Sumida.

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Autumn is undoubtedly the best time of the year for long journeys in Japan, as the climate then is at its best. The landscape is ablaze with gorgeous maple leaves; in November chrysanthemum shows are held. The shooting season begins on October 15. Autumn is the best season for baseball and other athletic sports. Thousands of spectators fill the stadiums of Meiji Shrine in Tokyo and of Kōshien in Osaka to see the league baseball games.

Winter ushers in New Year, which is the greatest festival of all Japan. Every Japanese then lives several extraordinary days. All normal life is discontinued and business is almost forgotten during the festivities, which last more than three days. Winter also brings winter sports, especially skating and skiing. Lake Suwa near the Japan Alps, Lake Yamanaka at the foot of Mt. Fuji, and others near Nikkō are crowded with skaters. The mountains of northern Japan offer excellent slopes for skiing, which is a favorite winter sport. In these places are well-equipped resort hotels and good Japanese inns.

Japan has abundant flowers all the year round because of the great variety of its climate. As there are more than 9,000 species, it is only possible to mention a very few here.

The earliest flower in spring is the plum blossom;

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and the Japanese, who have such a love for flowers, are able to admire the blossoms of the plum trees even in the rather cold weather of early spring. But the greatest spring attraction, as we have seen, is the cherry blossom. There are about a dozen distinct types, white, red, single and double petalled. In spring also come violets, daffodils, peach blossoms, camellias, rape-seed flowers, globe-flowers, peonies, *fuji* or the Japanese wistaria often with clusters of flowers several feet long, and azaleas. The iris, which comes in May, plays a symbolic part in the Boys' Festival. The leaves of the iris, somewhat like a sword blade in shape, were formerly used for the festival in many ways, because the sound of the word, *shōbu* (iris), although written with a different Chinese character, means "contest," which implies striving for success. The leaves are still placed on the eaves of the house on the festival day in the traditional belief that they will keep away evil spirits. In July there are alpine flowers in the mountains. Later comes the lotus, which is the symbol of Buddhism, as its pure white petals grow out of muddy waters, like saints who grow in holiness in an impure world. After the morning-glory, there appear in the fields the seven autumn flowers; and in November comes the chrysan-

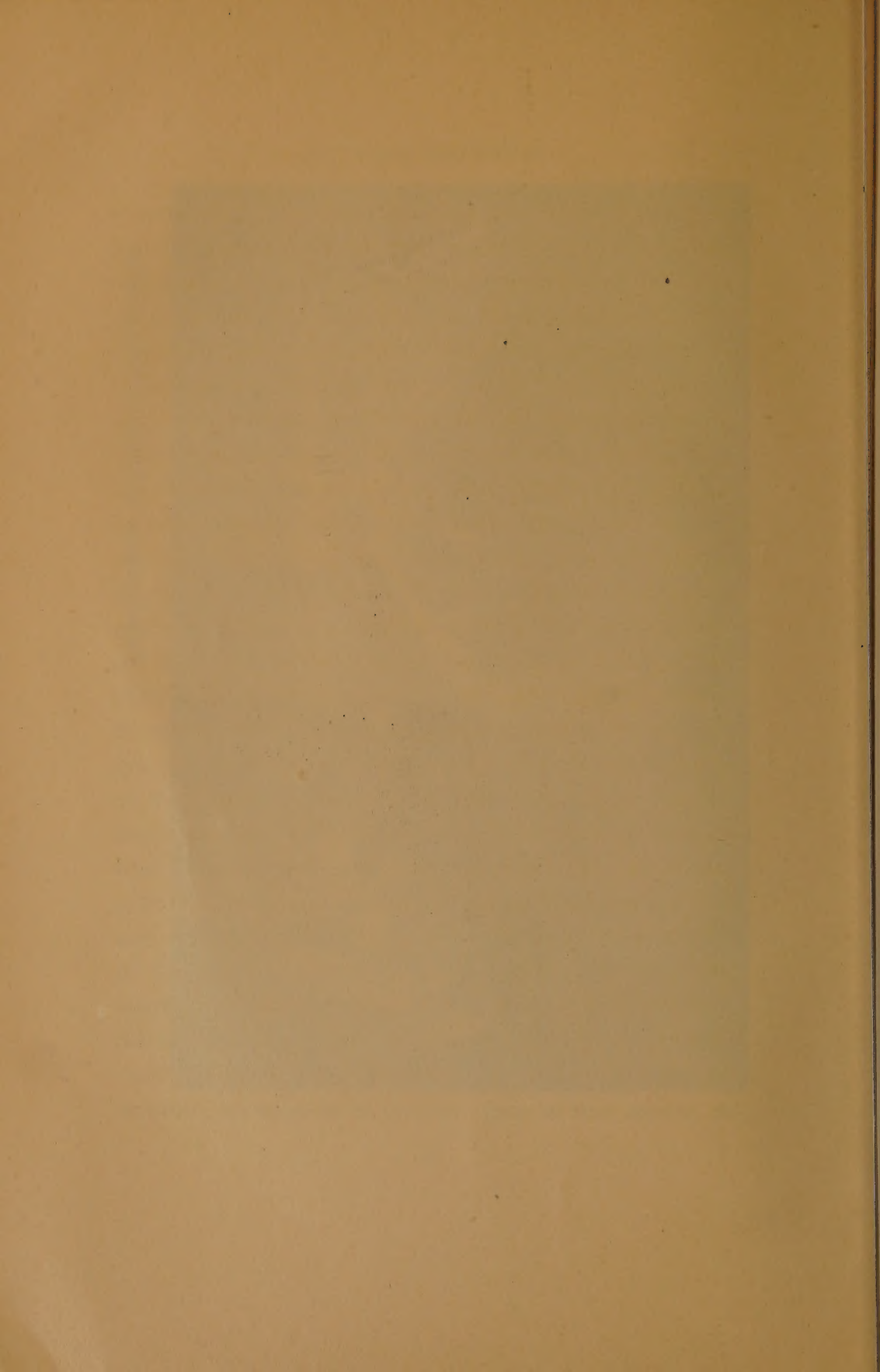
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themum, the emblem of the Japanese Imperial Throne. When one adds to these innumerable national flowers most of those that grow in Western countries, and now here as if they had always done so, the number is wonderfully great.

One-half of Japan is covered with thick forests that shelter more than 720 species of birds, of which one-fourth have always lived in them. In the Bonin Islands are red-tailed tropical birds. In north-western Kyūshū one finds the green and copper pheasants, and the snowy heron, some of Japan's most beautiful birds. Hawks and crows are common, and in the high mountains are found all the birds of northern countries. In Chōsen (Korea) are pheasants and cranes. Of the smaller birds, Japan is well supplied, and there are of course the ubiquitous sparrows as in other parts of the world. The variety of birds is indeed great, because Japan lies in so many latitudes. Duck and other feathered game are hunted. There are 240 species of mammals in Japan, 180 of which are native. Nearly all the domestic animals found in Western countries are raised. Among the wild species, foxes, badgers and squirrels are common; hares, wild boar, deer and bears are still found in mountainous districts. There are innumerable species of insects in Japan, due to the damp cli-



Firework Displays are Features of Summer Evenings



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mate, but none are very dangerous. Rather are many of them subjects of poetry and song.

Mid-summer and autumn in the country ring with the natural concerts of countless singing insects. Grasshoppers, cicadas, crickets, "bell-ringers," "pine insects" and "grass larks" are some of the chief musicians in this harmonious orchestra.

Japan is truly the land of good fish and hardy fishermen. There are over a thousand species of fish, so that one might have different fish served for food every day of the year. The best fishing grounds are off the Pacific coast, where the warm "Kuroshio" current meets the cold Arctic current, each bringing countless varieties. The coastal waters of Saghalien also teem with fish. Japanese fishermen think nothing of going out on the high seas, 200 miles away, in their flat wooden boats. These boats are the first signs of the nearing Japanese islands to the passengers on liners plying between America and the Far East. Good fishing grounds are also found in most Japanese rivers and lakes, some being well known for their trout.

Every five years a national census is taken in Japan. The proportion of male and female is nearly always even. According to the results of the last census in 1935, the total population of

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the Japanese Empire, including Chōsen, Taiwan and Karafuto, was 97,694, 628.

The average density of population is 430 to the square mile. Japan's area of cultivated land is less than half that of California, and on that area live more Japanese than half the number of inhabitants of the United States. The recent increase in population in Japan is nearly one million a year.

II HOW HAS JAPAN BECOME A GREAT MODERN POWER ?

Establishment of Japanese Empire Seat—Introduction of Buddhism and Chinese Civilization—Emperor Kōtoku's Achievement in Administration—Nara and Kyoto as the Imperial Capitals—Rise of Feudalism—Mongolian Invasion—Great Triumvirate—Tokugawa Shogunate—Amazing Progress of Modern Japan—Japan's Assimilation of the Alien Culture and Civilization—Sino-Japanese and Russo-Japanese Wars—World War and Japan—Japan as a Great Modern Power

The first Emperor of Japan was Jimmu Tennō (“The Divinely Brave Emperor”), who came to the throne in 660 B.C. after he sailed up the Inland Sea from Kyūshū and established his empire seat in Yamato, in central Japan. Most of the efforts of Jimmu Tennō and the nine succeeding emperors were spent in defending themselves from the pale-skinned, hairy Ainu, the aborigines of Japan. About six hundred years after Jimmu Tennō the Ainu had retreated as far north as Sendai on the Pacific.

In the third century A. D., the Japanese were compelled to make their first expedition to Korea under the Empress Jingū for reasons of self-defence. The kingdoms of Korea, which had been

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supporting rebels in Kyūshū, were conquered one after the other, and remained subject to Japan for centuries. Through the conquest of Korea, Japan came in touch for the first time with China's advanced civilization. Korean kings sent tributes of Chinese classics to the Japanese Emperors. Chinese and Korean teachers came to the country and taught calligraphy to the Imperial Princes, and artisans taught new ways of weaving and metal-working.

One of the great rulers was the Emperor Nintoku (313—399), who established his capital in Naniwa, the present Osaka. Looking over the city from his high palace one day, he saw that hardly any houses were smoking, a sign that his people were hungry. From that day on he had no rest until he made his people prosperous. This he knew when smoke rose at last from the chimneys of the humblest houses.

Buddhism, the great religion of the Orient, also came to Japan in 552 A.D. when a Korean king sent some sacred images and scriptures to the Japanese Emperor. Prince Shōtoku (593—621) made Buddhism popular in Japan. He built many splendid temples such as the Hōryūji near Nara, the oldest wooden building still existing in Japan. Architects, painters, and sculptors were invited

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from Korea.

Another famous ruler was the Emperor Kōtoku (645—654). His reign was called that of "Great Enlightenment." The first official census was made, and all arable land, which had been appropriated by some powerful families, was returned to the government and distributed fairly among the people. Women and even children above the age of six could possess land. On the death of the owner the land was to return to the government. Thus the administrative machinery was thoroughly reformed.

For the first time the Imperial capital became fixed at Nara in 710. Thus its building was given more attention than if it had been intended to be merely temporary. Before then each emperor chose a new site for his capital. Now Nara became the most handsome city Japan had ever seen. It was laid out like a Chinese city, rectangular in shape, with broad avenues crossing each other at right angles. Many architects, carpenters and sculptors from Korea helped to build palaces, official buildings, temples, pagodas and private residences of great beauty. The greatest bronze Buddha in Japan was built at Nara; it is 53.8 feet high. A man can easily hide in one of its nostrils, which are 3 feet in diameter. Nara remained the Imperial capital until 784, during the reigns of

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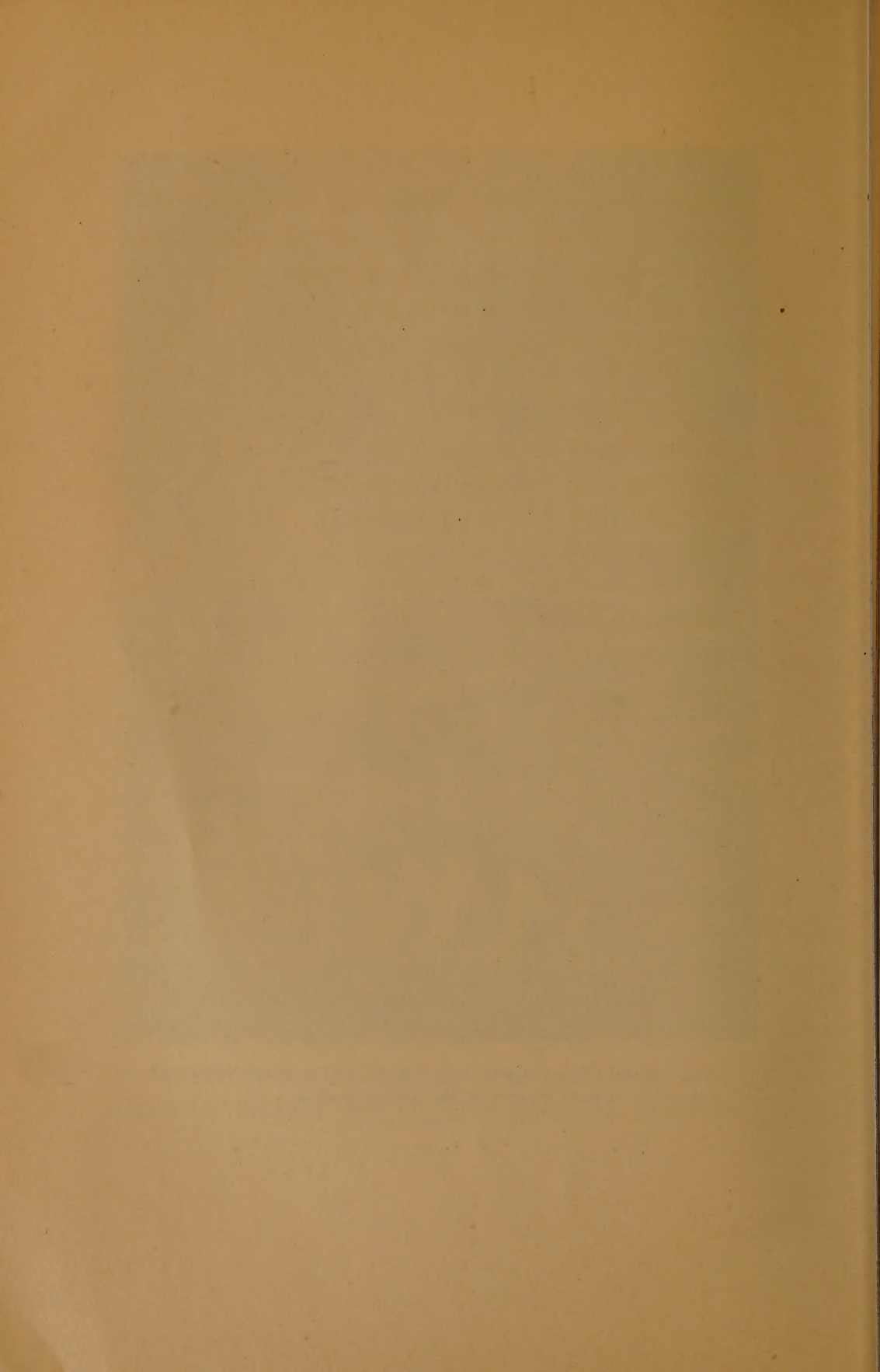
eight emperors. This period is called the Nara Period and occupies an important place in the development of Japanese history.

But another city was to outdo Nara in splendor. This was Kyoto, which was the seat of Imperial Court from 794 to 1869, for more than ten centuries. For the first four centuries, in particular, Kyoto enjoyed the most flourishing days, during which the aristocratic form of government and its civilization rose to its highest point under the influence of the Fujiwara family. Kyoto came to possess countless temples and palaces. It became a city of fine artisans, skilled in lacquer work, porcelain, silk and brass.

During this period the literary and esthetic traditions of the Nara Period were continued in Kyoto. Even amusement assumed an esthetic significance. Many flower and moon-viewing parties were held by the Imperial Court. There were also incense burning contests, in which one guessed the names of the different perfumes. Poetry became a favorite pastime, and contests were held under the blossoming cherry trees or in a bright moonlit night. We know much about Court life at that time because of the book called the "Makura-no-Sōshi" or "Pillow Notes," written by a famous court lady. Murasaki Shikibu, the greatest Japanese novelist,



"Aoi" Festival (upper), Kyoto, and Kasuga's Sacred Dance, Nara, Still Reflect the Classical Features of the Ancient Capitals



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was another court lady, who wrote the "Genji Monogatari" or "Tales of Genji", a very voluminous book about the adventures of Prince Genji. Those days were marked by the monopoly of civil offices by the Fujiwara family. Because of this the members of the Fujiwara clan declined in body and morals.

Succeeding the Fujiwara family arose the Taira and Minamoto clans, which became very powerful. The Emperor Shirakawa used the services of the Taira and Minamoto clansmen to resist the Fujiwara family, as well as the warrior priests on Mt. Hiei near Kyoto, who greatly loved power. The Emperor used to say that there were three things he could not govern; the waters of the river Kamo, the fall of dice, and the priests of Mt. Hiei.

After the Taira came the Minamoto, who changed the seat of government from Kyoto to Kamakura near Yokohama; the Imperial Court remained unchanged in Kyoto. In 1281 an immense Mongolian Armada of about 2,000 ships was sent by Kublai Khan to invade Japan, but almost the entire fleet was destroyed by what was believed to have been a terrible "divinely-sent" hurricane, only a few survivors returning to their homes to tell the story of the disaster. This was the only time that Japan was ever seriously menaced by foreign invasion.

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The Ashikaga Period (1334—1553) was filled with civil struggles. Yet some of the Ashikaga Shoguns were great patrons of the arts, built fine summer palaces, and favored the Noh dance. Thus, the times of the Ashikaga Shoguns were marked by a love of pomp and luxury despite incessant disturbances.

But out of these troubled times three great men appeared who began the unification of Japan. Nobunaga (1534—1582) was the first; with the help of Western cannon, used for the first time, and Western war tactics, he unified half the Empire. When he was assassinated, Hideyoshi (1536—1598), his best general, who is the Napoleon of Japan, continued the work, and unified the whole country in a short time. The third great man was Ieyasu (1542—1616), the first Tokugawa Shogun. Ieyasu made Edo (now Tokyo, which means "Eastern Capital") the seat of the Shogunate.

From then on there was continuous peace for 265 years, and no foreigner was allowed to land during almost all that time, except a few Chinese and Dutch traders, who stayed on a small island in Nagasaki port.

But Japan kept in touch with the rest of the world through books. Yoshimune (1716—1745), the eighth Tokugawa Shogun, had many foreign

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books translated, and dictionaries and atlases were made. Japanese studied medicine and astronomy, while European inventions, such as watches, thermometers and telescopes were imported.

Japan could not remain closed to the world much longer. The Shoguns were losing popularity; a change was desired. Many envoys from foreign countries tried without success to conclude treaties with the Tokugawa Shogun. The reopening of Japan was due in a great degree to the insistence of Commodore Perry, who wished to present a letter from the President of the United States of America to the Emperor of Japan. His four paddle-wheel steamships dropped anchor not far from Yokohama in 1853. Finally, a treaty of friendship and trade was concluded, the first treaty that Japan ever made with a Western power. The first Western consul to Japan was that of the American government. Treaties of friendship and commerce were then signed between Japan and the other principal powers of the West.

However, these treaties were disliked by many Japanese, as they gave foreigners special privileges and required Japan to maintain low duties on imported goods. They were replaced by new treaties from 1894 to 1897, which were fairer to Japan.

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The last Shogun gave up his title of Generalissimo in 1868, not without some resistance. The Restoration had begun, with a new era, that of Meiji.

Meiji Tenno (1867—1912) was one of the most enlightened rulers that Japan ever had. His reign was filled with the greatest changes, political, social and economic, ever experienced by any nation in such a short time.

One of the first things he did as a sign that Japan was entering upon a new era was to change the Imperial Capital from Kyoto to Edo (Tokyo). In the second year of his reign, the Emperor took up his residence in the old Edo Castle, formerly the seat of the Tokugawa Shogunate for 265 years.

In 1868 a Central government was set up in Tokyo, which four years later was functioning well. When the feudal system was abolished, the *daimyō* or feudal lords returned all their lands, castles and people to the Emperor, so great was their loyalty to him. They were allowed to continue for a time as governors of their districts. Local government was ended when the Emperor Meiji summoned all the former *daimyō* to Tokyo in 1871, and explained to them that the whole nation would be unified under the same form of prefectural government. Class distinctions were made less prominent when permission was given the com-

HOW HAS JAPAN BECOME A GREAT MODERN POWER

mon people to use their family names, which they hadn't borne previously. All nobles and lords became peers. In 1871, a peer could marry one of the class of common people. The *samurai*, who in feudal times did little but serve their lord in battle, could now engage in agriculture, commerce and industry.

The adoption of a civilization in such a short time so alien as that of the West was only possible in a progressive nation like Japan. Japan's amazing progress is due to her people's special aptitude for assimilation. She assimilated Chinese culture and Buddhism that was introduced in her early history by scholars and priests. Out of that alien culture the Japanese developed one of their own, making it blend in perfect harmony with their national characteristics.

Only two years after the downfall of feudalism, one could telegraph from Tokyo to Yokohama, 18 miles away. Two years later there was regular mail service between Tokyo, Kyoto and Osaka. The Western solar calendar replaced the old lunar one used in Japan. European uniforms were first employed by court officials and the military. The Tokyo-Yokohama railway line, the pioneer of railways in Japan, was opened in 1872. In 1872, the national educational system was established

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and it became compulsory for all children to attend public elementary schools. Japan was to become one of the countries of the world with the greatest number of people who could read and write.

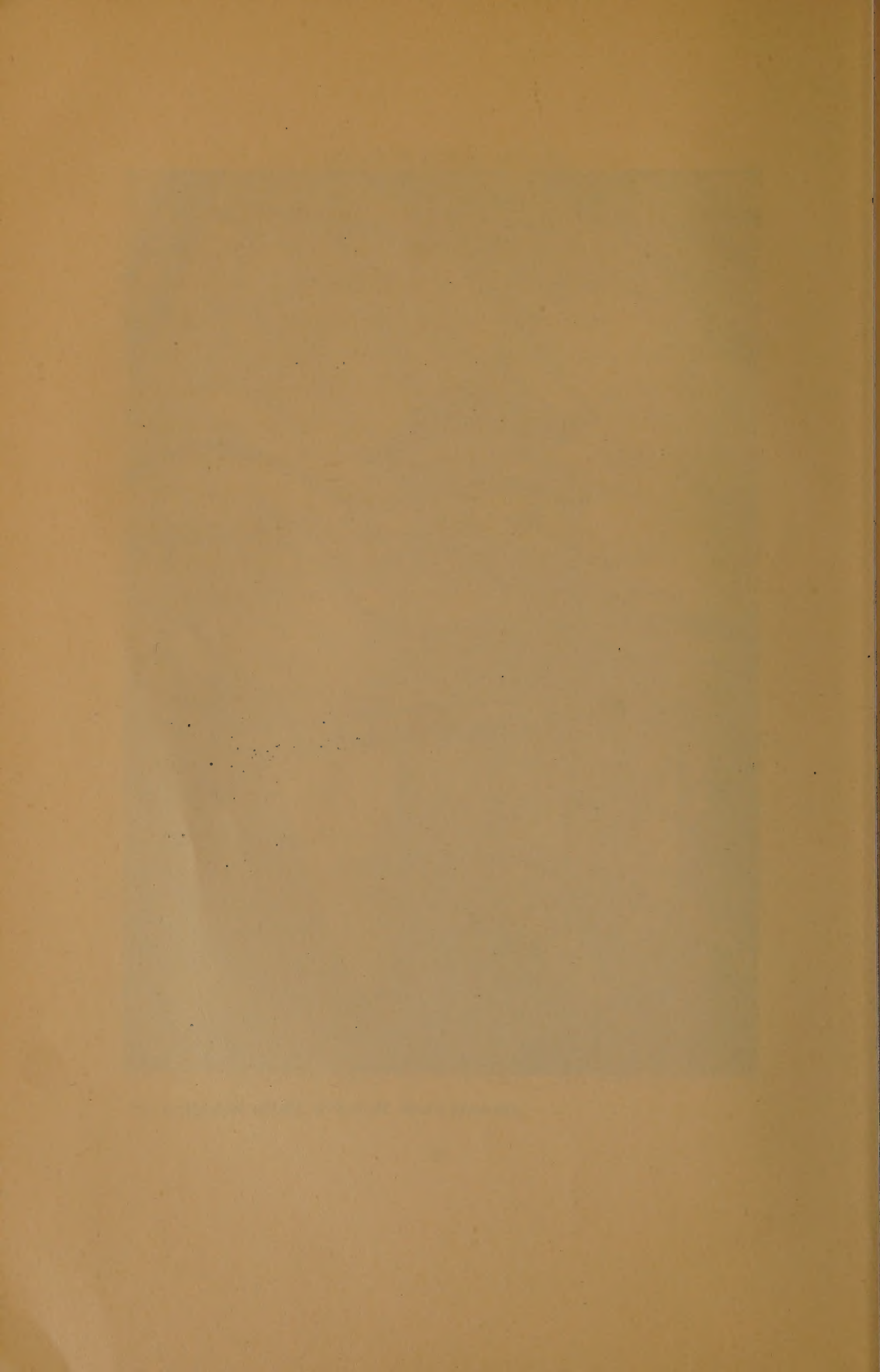
In 1894 a war arose between Japan and China because of a complicated dispute over the independence of Korea. This question was a very old one and the war could not be avoided. When Japan came out victorious a year later, China recognized the complete independence of Korea, and opened several Chinese ports for trade and the Yang Tse river to navigation.

This victory opened the eyes of the world, and Japan's prestige was greatly increased.

In 1902, Russia, Japan's other great neighbor, who had occupied Manchuria, agreed to withdraw her troops. But in fact the independence of Korea was menaced by these troops and Japan was obliged to declare war on Russia in 1904, to safeguard her interests. A year and a half later Japan defeated Russia. This victory amazed the world and put Japan on an equal footing with the Great Powers. Japan received the southern half of Saghalien Island. Finally Korea became a Japanese protectorate. Five years later Korea was annexed as an inevitable step to maintain the safeguarding of the country.



Hirosaki Castle Bathed in Cherry-blossoms



HOW HAS JAPAN BECOME A GREAT MODERN POWER

During the Great War (1914—1918) Japan sided with the Allies, and as the result she acquired through the Peace of Versailles the mandatory right of the German possessions in the South Pacific.

Japan is now a great modern power and the stabilizing force of the Far East, with the common aspects of modern civilization. Yet Japan is unique in this, that she has preserved at the same time all the fine qualities of her age-old culture, that are not to be found anywhere else in the world today. (See Chapter XIII, "Modern Side of Japan.")

III SOCIAL LIFE OF JAPAN'S BOYS AND GIRLS

Name-giving Ceremony—*Omiyamairi* or Visit to the Tutelary Shrine—*Okuiizome* or "First Eating"—Boys' Festival—*Shichi-go-san* Festival—Japanese Way of Counting Their Age—Dolls' Festival—Relationship between Parents and Children—Primary School—Imperial Rescript on Education—Middle and Vocational Schools—Girls' Higher Schools—Higher Education for Boys and Girls—Educational Facilities outside the School

Taro, as the first-born son is often named in Japan, received his name on the seventh night after his birth, in a ceremony called "Oshichi-ya"—"Honorable Seventh Night." This name-giving ceremony is performed so that Taro may become a member of the community, and the clothes he wears then show that he is a boy. His dress is a kimono of a quiet color and boy-like design; if he were a girl, it would be very bright-colored. Taro is carried in by a woman relative to the room where the guests have assembled. His father presents them with the paper bearing Taro's name, which he had placed before the family shrine that morning to inform the spirits of the ancestors. After the seven-day-old boy has been introduced,

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he is taken away, and a family party is held in his honor.

Presents came pouring in—kimono cloth of cotton, silk and wool, or baby kimono. One month after Taro's birth, when return presents are sent, the festival of "Omiyamairi"—visit to the tutelary shrine—is held. A boy is taken there when he is 32 days old, and a girl when she is 33 days in the world. Both Taro and his mother wear their best kimono, when they go early to the Shinto shrine, followed by their relatives and servants. There his name and birth date are entered in the book, the priest says an auspicious prayer, and the mother afterwards drinks a cup of "consecrated saké." The meaning of "Omiyamairi" is to place Taro under the protection of the gods, and make him an official member of the community. The "Omiyamairi" is an example of the relations existing between the Japanese family and the community.

Taro is now 120 days old, and has already quite a tremendous appetite. On this day, called "Okui-zome" or "First Eating," Taro learns to sit before a tiny table one foot high, and with the help of his mother, he has his first try at eating with chopsticks.

Taro was born in January, and scarcely five months have passed by before he celebrates the Boys' Festival, on May 5, together with all the other

boys in the whole land, including the young Imperial Princes. Taro remembered his fifth festival very well. It was the first time that he hoisted his own giant paper carp on the pole in the garden, where it floated as if in its natural element. Carp were all around him; all Tokyo seemed a sea of them. Taro envied a little his friend Ichiro next door who flew two carp on his pole, the smaller one being for his baby brother.

Taro was very busy helping his father to erect a stand of five step-like shelves, in the best room. On the top shelf he places the small figures of three great Japanese warriors, Toyotomi Hideyoshi, Minamoto Yoshitsune, and Kusunoki Masashige, all in full armor. Taro also has a doll representing Momotaro* (a brave boy in the popular Japanese fairy tale) given him last May 5 by his uncle. The other shelves are filled with miniature

* Momotaro came out of a large peach found in a stream by the wife of an old farmer. The old couple adopted him and brought him up. Finally Momotaro left them to go to the Ogres' Island, well known as a haunt of monster-like ogres, who robbed everything from the people and wrought devastation throughout the neighboring regions. On his way, Momotaro met a pheasant, a monkey and a dog, who became his followers. When they arrived at the Ogres' castle, the pheasant flew over the walls and pecked out the eyes of the ogres, Momotaro and the dog broke down the gate, and the monkey bit the ogres' legs. Finally they killed or captured all the ogres, and Momotaro divided up the great treasure of gold and jewels they found in the castle vaults. Then he went back to his old foster parents, who were overjoyed to see him again.

SOCIAL LIFE OF JAPAN'S BOYS AND GIRLS

armor, a long bow, and arrows in their quiver, some beautiful swords in their scabbards, a lacquered rack which holds upright many silk banners bearing the family crest, spears, halberds and other weapons. At tea-time Taro and his young friends ate rice dumplings, wrapped in oak leaves, while an elder cousin drank saké flavored with finely chopped iris leaves, these being the special food and drink for this occasion.

This year Taro's father placed with great respect the helmet and leg guards of his great-grandfather the *daimyō* in the *tokonoma* or alcove, and hung there a scroll representing his illustrious ancestor in full armor.

What is the meaning of the Boys' Festival? It is to teach Japanese boys to work hard and grow up to be good citizens. It teaches them to be as brave as the carp, flying with its bright scales gleaming in the sun. The carp is the bravest and most energetic of fish, that swims upstream over waterfalls, and never quivers under the knife of the cook. Taro should be brave, strong and persevering like the carp, to fight against the strong currents of life's difficulties, and grow up to face death without flinching.

When Taro is five years old, he takes part in an important festival called "Shichi-go-san," or 7-5-3

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Festival. His elder sister Umeko, who is seven years old, accompanies him, as well as Misako, his cousin, who is three years old. This festival, which is celebrated on November 15, comes only once in their lives. Taro will appear every inch a man when he is dressed in the *hakama* or pleated skirt, for the first time. The fashion for boys is either military or naval now.

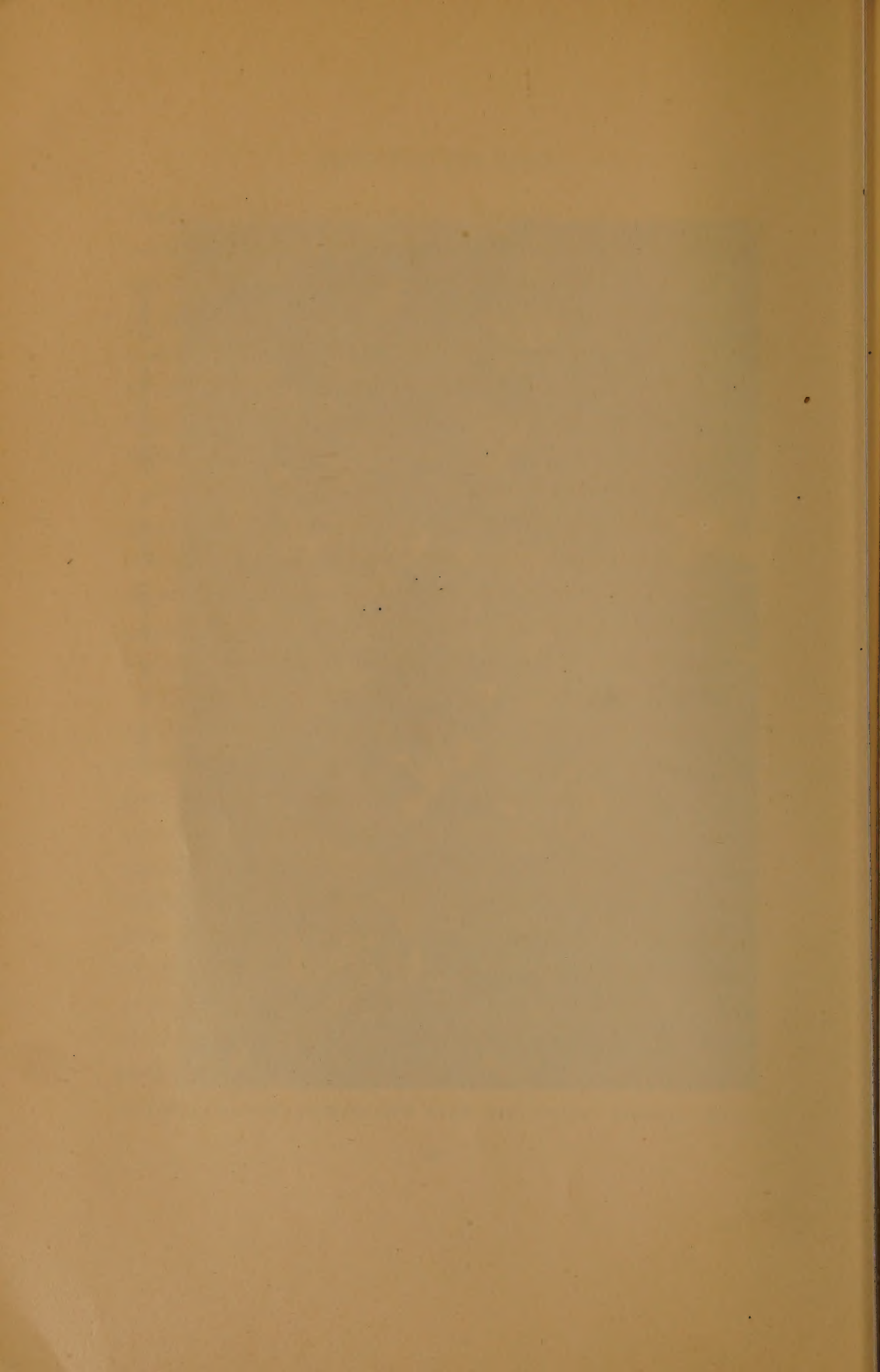
Then all three go with their parents to the Shinto shrine, where they are much admired. They all return with good luck charms and boxes of sweets given them by the shrine officials. During a jolly party at home, they receive many presents from their relatives and friends.

Much of the original meaning of the "Shichi-gosan" Festival has been lost. Formerly it celebrated *kamioki*, the "preserving of the hair" of boys and girls three years old, whose heads had always remained shaven until this age. The same ceremony was for boys five years old who put on the *hakama* for the first time, and for seven year old girls who first wore their *obi*. Today parents offer up thanks at this festival for the divine protection of their children up to their present ages, and pray also for their further protection, under which they may continue to grow up vigorously.

Taro is five years old and his sister seven, but



Visitors of the Tutelary Shrine at "Shichi-go-san" Festival



SOCIAL LIFE OF JAPAN'S BOYS AND GIRLS

if both children went to Western countries, they would really be only four and six years old respectively. This is because a Japanese child is always one year older on January first after he is born. Even if he were born on December 31, 1937, having lived only one day so far, he would already be considered two years old on New Year, 1938.

Sister Umeko has her fête, "Hina Matsuri," or Dolls' Festival, on March 3. Five shelves covered with a crimson cloth are arranged in the guest room, and many dolls are unpacked from their white wooden boxes where they had lain since last year—miniature figures representing the Imperial Court. On the top shelf Umeko places the Emperor and the Empress, dressed in splendid silk robes. Behind them are folding screens, and on either side, candlesticks and vases containing peach blossoms. On the fourth shelf come the court ladies with banquet trays and dishes before them. Other shelves hold court officials, ministers and musicians. Before them Umeko places beautifully decorated boxes and stands containing rice cakes shaped like diamonds, candy which looks like fruit, a mixture of rice and sweet saké, and boiled rice and beans in red and white bowls.

What is the significance of the Dolls' Festival?

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It teaches Umeko that she should always be of a peaceful, mild and yielding character, soft as the peach blossoms.

Cousin Misako and her big sister come in for a visit, and Umeko receives them with ceremonial bows like a grown-up hostess, serving them with tea and many of the delicacies on display.

It is no wonder that Japan is often called the Paradise of Children, for in few other countries do children have so many festivals in their honor. All these festivals are nothing but the expression of the boundless love of Japanese parents for their children. This affection often goes to extremes, and a foreigner must understand this first when he begins the study of Japanese home life. Human nature is the same the world over, but it expresses itself in different ways. There is a Japanese saying that "the parent would feel no pain if his little one entered his eye."

Japanese home life is chiefly based on the close relationship between parents and children. Paternal love and filial piety are the great virtues of Japanese life. Taro and his sisters have learned to practise filial piety from their earliest days. Love for their parents is mingled with respect; they address them in respectful terms, and do nothing without first asking their advice. They do not even

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accept candy or toys from anyone without asking their parents' permission.

The Japanese boy, like the girl, is seven years old when he first goes to the ordinary primary school, to which every one of them in the Empire has to go and stay for the required six years; in fact, 99.60 per cent of the children of school age are receiving primary education. There are over 25,700 primary schools in the land. He carries his books in a leather satchel on his back and wears short blue trousers and a blue coat and cap, rather like a French schoolboy. His school is a well-equipped modern building, with high windows that look out over a court-yard.

He learns morals, Japanese language, history, geography, science, arithmetic, drawing, singing and gymnastics. Girls learn sewing besides, and later, domestic science.

Afterwards he attends the higher primary school for two more years. There he has lessons in agriculture, industry, or handicrafts in addition. On his graduation he hears again the Imperial Rescript of Emperor Meiji, that the principal reads to the whole school assembled in the great hall. He fairly knows it by heart now, as he has heard it so often on important days. This is the English translation of the Rescript:

" Know ye, Our subjects :

" Our Imperial Ancestors have founded our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue ; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious, as friends true ; bear yourselves in modesty and moderation ; extend your benevolence to all ; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers ; furthermore advance public good and promote common interests ; always respect the Constitution and observe the laws ; should emergency arise, offer yourselves courageously to the State ; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

" The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places.

SOCIAL LIFE OF JAPAN'S BOYS AND GIRLS

It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that We may all thus attain to the same virtue."

Japan lays the greatest stress on education, as well illustrated by the fact that approximately 80 per cent of her local taxes are spent on education.

Japanese education is founded entirely on this Imperial Rescript. Therefore in teaching students the greatest importance is laid on moral instruction and not on practical learning.

After six years' study in the primary school, the student enters a middle school, or a vocational school. There are 554 middle schools for boys like the American high schools, 1,040 vocational or professional schools and 975 girls' high schools. The boy student stays five years in the middle school, where he learns Japanese literature, Chinese classics, a foreign language (usually English), arithmetic, algebra, geometry, history, physics and chemistry, law and economics, technical studies, etc. He continues to study the Japanese language, drawing, singing and gymnastics.

The girl student who enters a girls' high school follows a four or five-year course. She studies nearly the same subjects as the boy in the middle school, with the addition of domestic science and sewing, as well as the tea ceremony

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and flower arrangement. These several subjects are taught in a matted room of Japanese style.

After his four years of middle school studies, the boy who wishes to enter the university must first enter one of the 32 higher schools, or Kōtōgakkō, from which he graduates after three years.

After thirteen years in all of school, the student enters the university, from which he graduates after three or four years. He receives the degree of Doctor on acceptance of his thesis, which is the result of his long studies on some particular subject. There are 45 universities and colleges in Japan, governmental, public and private. The Imperial Universities, or Teikoku Daigaku, exist in Tokyo, Kyoto, Osaka, Sendai, Fukuoka (Kyūshū) and Sapporo (Hokkaidō). There is also an Imperial University at Keijō (Chōsen) and Taihoku (Taiwan). Nearly the same facilities for higher education are also open to girl students who have graduated from girls' high schools.

As other institutions of education in Japan, there are 4,590 libraries, more than 100 museums, and many botanical and zoological gardens. About 23,000 new books, published annually, and more than 50,000 magazines and other periodicals develop social education; there is also the radio widely distributed all over the country. Beside the



Handicraft (upper) and Sewing Lessons in Schools

SOCIAL LIFE OF JAPAN'S BOYS AND GIRLS

Boy Scout organization, begun in 1921, now having 72,000 members, there are the Young Men's and Young Women's Associations, to develop good citizenship. The members number more than 1,550,000. They have had elementary education at least and are now engaged in domestic and other services.

IV JAPANESE COSTUMES

Why do So Many Japanese Wear Western-style Clothes?—School Uniforms of Japanese Children—"Dual Standard of Living"—"Cute Little Kimono"—Japanese Clothes for Women—*Yukata*—*Haori* with and without Family Crests—*Obi* Plays the Most Important Part of Female Dress—Colors and Designs of Women's *Obi* and Kimono Change according to their Age and the Season

Visitors to Japan are often astonished to see so many Japanese wearing Western-style clothes, and ask why they do not keep to the kimono, which is such a beautiful garment. The answer is that Japanese clothes do not go with Western-style buildings and modern city life.

Before the Restoration of 1868, practically no Japanese wore Western-style clothes. They had no need to, as there were hardly any foreign-style houses in all Japan inhabited at that time by the Japanese.

Today there are countless American and European-style buildings in every Japanese city. Hotels, hospitals, government buildings, schools, department stores, all resemble those in Western countries. In the residential districts, however, besides

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some foreign-style homes, one finds houses in pure Japanese style, and also houses of a hybrid style, half foreign and half Japanese.

Taro lives in one of these. The dining-room, bedrooms and guest-room, in Japanese style, look south over a wide verandah into a secluded garden. But the entrance hall, the corridors and the reception room, instead of mats, have a polished wooden floor. In this part of the house there are plaster walls with American windows instead of the sliding panels of thick paper which fit in grooves between the pillars of the Japanese rooms.

When men visitors come, they are often dressed in Western suits, and are consequently shown into the foreign-style parlor, because it is not comfortable to sit on the floor when dressed in Western style.

When Taro attended one of Tokyo's great schools, he wore for the first time a foreign-style uniform, something like that of French schoolboys. It consisted of a black cap bearing his school badge, a black serge coat with brass buttons, and long trousers also of black serge.

Later his sister, Umeko, who before she began going to school always wore the kimono, was dressed in the uniform of her school, a hat, a

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blouse with sailor collar, and a wide pleated skirt of navy blue. She was growing very fast, and could outrun many of her schoolmates. This her mother could not do when she was young, as school girls in her time still wore the kimono, which were certainly very beautiful but rather inconvenient for running.

Many years later, when Taro had reached manhood and had found a job in the city, he began to wear Western clothes during the day. In the morning he would step off the fresh green mats of rice straw into his shoes waiting on the stone floor of the hall below. But when he came home he would change into his comfortable kimono, so cool and inviting in summer. The kimono are the best clothes for Japanese houses, where one sits on flat cushions on the matted floor, just as foreign clothes are better in foreign buildings, buses, etc. which are Western fashion. Taro lived like most other Japanese of Tokyo who worked in offices. This mixture of Japanese and Western clothes and living is what is known as the "dual standard of living."

Taro's father also enjoyed this dual standard, but his mother and sister were more conservative, like most of the women of Japan. A very sensible girl, Umeko knew that her figure was not adaptable

JAPANESE COSTUMES

to foreign clothes. But her cousin Kimiko occasionally wore sports clothes in which she looked remarkably well, as she was quite tall for a Japanese.

Umeko, who in her teens wore a wide sash of thin silk around her waist, now at 18 wore the regular *obi* of the unmarried young lady. On anniversaries and other special occasions she put on a very attractive *obi* which, when tied on her back, was shaped somewhat like a butterfly.

The "cute little kimono," as some tourists call them, are not so simple as they look. Japanese kimono look easy enough to put on, as there are no buttons, and as each kimono is a one-piece garment. But Umeko learned that she must exercise taste in dressing, even in the most minute details. And although there are no buttons on the kimono, there are many different cords to be tied, not counting the formidable *obi*, which takes much skill to put on unassisted.

The first undergarment called *hadagi*, which means "worn next to the skin" has a neckband—*eri*, usually of silk, which shows above the outer kimono. A young lady must have perfect taste in order to choose the right kind of *eri*. The material, the color and the design must each be considered.

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Over the undergarment Umeko wears a *nagajuban*, or long undergarment, which is just like a regular kimono and reaches to the ankles. The long sleeves of the *hadagi* fit into those of the *nagajuban*. Then she puts on the kimono, the principal garment, into the sleeves of which fit those of the two previous garments. One can tell how many kimono Umeko wears by counting the different sleeves, that are sewn in front but split behind.

Whereas in winter the outer kimono is lined, in summer it becomes a thin cotton garment, usually with blue and white designs, called *yukata*. Originally the *yukata* was merely used as a bath robe, but today many Japanese wear one usually all summer long.

Umeko sometimes wears an additional shorter garment over her kimono and *obi*, called *haori*, which is held together in front by cords. Young women like Umeko are wearing the bright-colored *haori* more than ever, as it has become a fashionable everyday garment and is very ornamental. It is not worn by ladies on ceremonial occasions. Taro later wears on formal occasions a *haori* of black silk which bears his family crest—an oak leaf in a circle—in white on the back and both sleeves. Each family has its own peculiar crest.



Girls must Exercise Taste in Dressing

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When Umeko was married she wore three long-sleeved kimono, all of great beauty; the outer one was made of crêpe silk with designs of flowers and birds, symbols of a happy marriage. Her *obi* was tied in a special butterfly bow.

The *obi* is the most expensive part of Umeko's dress. The cheapest *obi* costs ¥20; only a few people wear the very finest, which cost thousands of yen. It is much more expensive than the richest kimono, which rarely go above three hundred yen. The *obi* is a very heavy sash, because of the lining which keeps it stiff. It is usually about 4 1/2 yards long and is wound round the body several times, just above the waist line, the upper edge nearly reaching beneath the arms.

This expensive sash of brocade is certainly the most beautiful part of the Japanese lady's dress. Many Japanese dislike the *haori* because it hides the *obi*. The foreign visitor, arriving for the first time, is agreeably surprised when he sees a lady take off her *haori* and disclose her beautiful sash, the bow of which, when hidden by the *haori*, made her look a little hunch-backed.

The flat surface of the bow of Umeko's sash represents a beautiful painting, not by brush and colors, but by needle and silken thread. These are in most cases flowers or leaves according to

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the season. In early spring at the time of the plum blossoms, Umeko wears a sash bearing plum blossoms embroidered in silver thread on branches of gold. In autumn when the leaves turn red and die, her *obi* shows a winding stream with fallen maple leaves floating on its surface. As Umeko became older, her kimono became simpler in design and quieter in color. Then she looked back reminiscently at the crimson and gold kimono of her younger days.

V SOME ASPECTS OF JAPANESE CULTURE

Japanese Love of Nature becomes a Characteristic of Their National Culture—Buddhist Influence on Japanese Culture—Listening to Insects, Moon-Viewing, Incense-Burning, Making Tray Landscapes and Miniature Plants, etc.—How Japanese Poetry differs from English or French Poetry?—*Waka* and *Haiku*—Tea Ceremony—Flower Arrangement—Where to See Japanese Art Objects?—Noh, Kabuki and Puppet Theaters

From very olden times most Japanese have always lived close to Nature. Japanese houses in the country are often found nestling under some gently-rolling hills, by some quiet lake or gurgling stream, or amid a grove of lacy bamboo which whispers in the breeze.

Living for such a long time among the mountains and trees and flowers of Japan's incomparable scenery, and in an agreeable climate, the Japanese have come to love Nature in a great many ways. They arrange the flowers at home in such a manner that one might think they were still growing in the fields. Every Japanese has his garden, even though it may only be a small space for potted plants. The Japanese have developed

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landscape gardening to a finer degree than have any other people. Their poetry, too, like their gardens, catches the different aspects of Nature.

In all their works of art, from paintings on silk scrolls down to those on humble bowls and tea cups, one finds that Japanese artisans have reproduced the colors, the shapes or the designs that are found in Nature. True, all men love Nature, but the Japanese have gone further; this love has become a characteristic of their national culture.

Buddhism is the other great influence that has helped to make Japanese culture what it is today. Buddhism not only brought to Japan religion, but art as well. Sacred Buddhist music and dance, painting and sculpture, casting in bronze, and temple architecture, were the foundations of a national culture that developed through the centuries. The cult of tea, which also originated in Buddhism, later developed into the simple and beautiful tea ceremony.

Other aspects of Japanese culture which well express the artistic nature of the people are the simple and innocent pastimes of listening to insects and moon-viewing on autumn nights, making *bonkei* or tray landscapes, and raising miniature trees and plants, called *bonsai*. The poorest people have one or two of these dwarf trees, such as a rugged



Feminine Accomplishments: Flower Arrangement (upper)
and Tea Ceremony

SOME ASPECTS OF JAPANESE CULTURE

cherry tree or a centenary pine, handed down in the family from generation to generation.

A recreation which is still practised at times among the upper classes is incense-burning, an old ceremony of Buddhist origin. From the 15th century it became an amusement among the nobles. At incense-burning parties the host burns many different kinds of incense, while his guests, divided in two camps, attempt to guess each kind of incense.

Japanese poetry differs greatly in form from English or French poetry. English poetry has rules about one line rhyming with another; and verses can be short or long. But Japanese verse does not rhyme, and the number of its syllables is always fixed. There is the *waka* form of verse, in which poems were composed as far back as 1,800 years ago. It has 31 syllables altogether, which are grouped in 5 verses: 5-7-5-7-7. Another old form of poetry is the *haiku*, which came from the *waka* and acquired its distinct type with fewer verses 450 years ago, before the coming of Shakespeare. It has three verses, with syllables occurring in this order: 5-7-5. Verses of 5 and 7 syllables are the basic form of Japanese songs and poems, and best suited to the Japanese language. With them the poet usually expresses the emotions he has

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felt on contemplating some beautiful aspect of nature or reflecting on the life of men. In the *haiku*, the poet likes to speak of the change of the seasons, writing verses about the blossoming of cherry trees, and the falling of autumn leaves. His field is indeed wide, for the different aspects of Nature through the change of seasons seem to be more numerous, more striking and more complex in Japan than in any other country. The poetry of the Japanese is very popular. Even in the Imperial Court ceremonial poem competitions are held at New Year.

Japan showed perseverance when, finding herself outstripped by the Western world by three hundred years of industry and building up of power, she raised herself to the level of other great nations in the astonishing time of fifty years. This is due in great part to the genius of the Japanese to absorb a culture and remodel it to suit their own tastes and needs. The Japanese are not mere imitators, as Aston writes, "The Japanese are never content with simple borrowing. They are in the habit of modifying extensively everything which they adopt from others, and impressing on it the stamp of the national mind."

The tea ceremony, which is one of the main forms of Japanese culture, was originally introduc-

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ed from China by Japanese Buddhists. Until the 18th century, it was a ritual of the Zen Sect, in which monks seated before an image of Bodhi Dharma, drank tea solemnly out of a single bowl. Then it was patronized by the Ashikaga Shogun, who regarded it not merely as a way of drinking tea, but as an esthetic pastime during which he could speak about many branches of art; painting, poetry and lacquer-making, gardening and flower arrangement. The tea ceremony is specially in vogue today among young women before marriage, who learn from it mental composure and manners.

The tea house is very small and simple, and usually situated in the quietest part of the garden. It has a low entrance which the guests go through on hands and knees, making them all equal, and thereby inspiring humility. A brazier lies in the center of the room in a sunken place in the mats. By it sits the host with all his tea utensils, many of them of great artistic or of historical value. At the real tea ceremony the host is ready to serve what is called the "thick tea" (*koicha*). This is prepared from powdered green tea, two or three spoonfuls of which are put in the bowl, hot water poured upon it, and the tea then whipped up into a kind of thick foam. The guests, usually five in number, sit in ceremonial dress. The host places

the bowl in front of the head guest, who, with a bow to his fellow guests, holds it in his hands and takes sips before passing it on to the second guest. The bowl is thus passed round until all have tasted it. The last guest drinks the remaining tea and hands the bowl to the head guest, who returns it to the host after having commented on its beauty.

The art of flower arrangement is another characteristic expression of Japanese culture. It originated in India, and was introduced into Japan in the early 7th century at the time of Prince Shōtoku. However, it did not take on its present character until the 14th century when the Ashikaga Shogun encouraged the art along with the tea ceremony. Later many different schools of flower arrangement appeared, each rivalling the other. All flowers are used, as well as branches and blossoms of trees. The pine, the plum, the chrysanthemum and the peony are very popular. Plants and flowers are treated in a special way which causes them to live quite long. Branches are bent and twisted, a leaf is cut off here and there, for each twig plays a symbolic part, bound by set rules. The choice of the vase is also important, as well as the place where the flowers are put. In decorating the sacred alcove with flowers, these must be arranged so as not to hide the *kakemono* scroll hanging

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there. Like the tea ceremony, flower arrangement is learned by every young lady who has leisure to cultivate serenity of mind.

To understand Japan's culture, one should visit her temples and shrines, such as the historic temple of Hōryūji near Nara, the oldest wooden building in the world and a gem in architecture. One should also visit museums and picture galleries, such as the Imperial Museums in Tokyo and Nara, the Municipal Museum in Kyoto, the Meiji Shrine Picture Gallery and the War Museum, both in Tokyo. The first three contain century-old objects of art, many of them protected as "national treasures." The Meiji Shrine Picture Gallery has a collection of pictures by famous contemporary painters in memory of Emperor Meiji, while the War Museum is noted for its collections of armor and weapons from the beginning of Japanese history down to the present. Besides these one should not fail to visit the various Home Products Museums of large cities where one will find examples of the principal artistic and industrial productions of Japan, such as lacquerware, cloisonné, damascene, bronze, carved ivory, porcelains, color-prints, screens, fans, etc. Through their study one will have some idea of Japanese culture as it is reflected in its fine arts. Finally, one

should see the theater, for it is on the stage that Japanese culture is most faithfully expressed.

There is the Noh theater, an ancient dramatic performance, which reminds one of the old Greek play by its simplicity and symbolism. The Noh is probably of Buddhist origin. It became popular in the 14th and 16th centuries, when most of the plays were written. Noh performances were given under the patronage of the Ashikaga Shogun, at state ceremonies and as entertainments. During the Tokugawa Period it became a popular function of the military classes, who took part in the play. The Noh treats mostly of historical subjects, and often reflects the Buddhistic attitude towards life.

The stage is rather small, and has a roof of its own; for the Noh was originally performed out of doors. The actors wear beautiful costumes, and sometimes masks of great value. Symbolism is remarkable in the Noh; a sick person, for example, is represented merely by a beautiful kimono laid out on the stage, and distance by walking down a narrow corridor connected with the stage. The music is very rythmical, and the actors always keep time to the singing of *utai*, or recitative chants, of the chorus. The musicians sit in a row at the back of the stage with the chorus; there are two hand drums, another drum with sticks,



Classical Stage Arts: Noh Play (upper) and Kabuki Drama

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and one flute.

The Kabuki theater, unlike the Noh, has always been a popular entertainment, which was not patronized by the ruling classes. The Kabuki originated in the 17th century, the first being compositions of amateur players. The actors were at first women. But at the end of the 17th century appeared Chikamatsu, the Japanese Shakespeare, who wrote excellent plays. Women were later prohibited to act on the stage, which caused a school of actors to come into being. The Kabuki progressed rapidly, borrowing stage settings, costumes, and acting from the puppet play. Indeed it became so popular that puppet plays gradually disappeared. There still exists, however, one theater for puppet plays today, the Bunrakuza in Osaka. The puppet show originated from China, and was only a religious performance until the end of the 16th century, when a *samisen* player became famous for his accompaniment to the chanting of *jōruri* (dramatic ballads) that follow the action of the play.

Some puppets are about one foot high and are operated from above the stage by many strings like the Marionette Theater of Italy. But the Bunrakuza of Osaka has puppets two-thirds of life-size that are manipulated by two or three assistants

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wearing high clogs, who appear on the stage dressed in black hoods and robes so as not to attract attention. But the chief operator is gaily dressed. He moves the doll's head, chest and right hand. The first assistant moves the doll's left hand and helps the chief operator, and the second assistant works the doll's legs. They are so skilful that the doll looks alive, and shows expression like a living actor, as eye-brows, eyes, and lips are all movable.

VI WHAT DO THE JAPANESE BELIEVE IN?

Number of Temples in Japan—Essence of Shinto or the “Way of the Gods”—The Most Venerated Spot of Japan—Shinto divided into Two Categories—Nature Worship and Ancestor Worship—Number of Shrines in Japan—Chief Forms of Shinto Worship—Miniature Altar in Japanese Homes—Best Forms of Buddhism well-preserved in Japan—Different Features of Temples and Shrines—Domestic Temples in Buddhist Family—Present Condition of Christianity in Japan

Visitors arriving in Japan for the first time are always astonished at the great number of temples and shrines that they see everywhere throughout the country. Even the most insignificant-looking village, situated in some out-of-the-way region, has its Shinto shrines and Buddhist temples. The number of temples and shrines in large cities, such as Tokyo, Osaka and Kyoto, is so great that it would be impossible for an ordinary person to name all of them. These sacred edifices are to Japanese towns what cathedrals are to towns of Europe; the graceful sweep of their vast roofs catches the eye of the traveler who loves the beauty of architecture just as do the towers

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of Notre Dame de Paris or the dome of St. Peter's at Rome.

Kyoto, the old Imperial capital, is the headquarters of many Buddhist sects. There are about 72,000 Buddhist temples in Japan, with 52,000 priests and 42 million believers. There are 11 sects of Buddhism, many of which have their head temples in Kyoto. It has been rightly called the city of temples, for there are more than 800 of them, besides 200 Shinto shrines.

Buddhism is firmly rooted in Japan, but Shinto, that had existed before Buddhism was introduced, is today more flourishing than ever. It has become the national cult. A simple proof of this is the fact that there is a miniature Shinto shrine in every Japanese home, where the Shinto deities are enshrined. In these homes are also the family temples, where the spirits of the ancestors are consulted and worshipped.

Shinto means "the Way of the Gods." As we have seen, it is the original Japanese religion. Buddhism came from China later in the 6th century. The essence of Shinto is ancestor worship. "Eight million Gods" comprise the pantheon or great family of the Shinto deities. The greatest among these is Amaterasu Ōmikami, the Sun Goddess, and the Great Ancestress of the Imperial

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House. She is worshipped in the most venerated spot in Japan, the Great Shrine of Ise. Many members of the family of the Sun Goddess, as well as her descendants, are also worshipped by the Japanese people, who thereby show their boundless loyalty to the Imperial Throne. Shinto is divided today into two main categories. There is the official cult supported by the State, and the group of various other Shinto sects. These sects are on an equal footing with other religious cults.

Long, long ago, the people of Japan worshipped nature in all her aspects. There were gods everywhere, gods of the sea, of rivers, and of mountains. Fire and wind were also believed to be gods. In those days, when a man died, he was believed to still live in the world, or at least to be always in touch with its happenings. No one believed that people went to heaven or hell. Their spirits still enjoyed some of the pleasures of life; they could eat, and smell incense. They also suffered as in real life. It came to be believed that these spirits became more powerful than living people; thus they were called *kami*, superior beings.

Gradually these beliefs grew into ancestor worship. Families began to take care of the spirits of their ancestors. They built them decent tombs, before which fresh food was brought each day.

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Fires were also made before the graves to keep the spirits warm. Of course the spirit could not eat the food, but it was believed that his hunger would be satisfied merely if he saw the food offered him. People also believed that the spirits would bring much trouble upon them if they were not taken care of every day.

As centuries passed it became the custom to offer things before the family altar which the spirits could use or which they liked during their life, such as mirrors, swords and precious stones. Food offerings to the spirits, which were originally as plentiful as the meals of living people, gradually became smaller and smaller. But these meals to the spirits were always regularly served; the living should constantly keep in touch with the invisible *kami*, who could help them in time of trouble.

It is from this ancestor worship that the beautiful cult of filial piety was born. This virtue exists only in such countries as Japan that still have their old ancestor worship. Filial piety permeates the entire Japanese nation today. It means more than the devotion of children to their parents; it means the cult of the ancestors. According to it there must also be affection and respect among all members of the family, husband and wife, brother and sister, servant and master, as well as between the living



Meiji Shrine, Tokyo (upper); Hōryūji Temple, near Nara

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and the dead. Nor is this all. Ancestor worship also means patriotism, loyalty to the Emperor and the State. A man who fulfills his duties to his ancestors will naturally be loyal to his friends and faithful to his prince.

There are over 111,000 Shinto shrines throughout Japan, usually simple buildings of wood with thatched roofs, containing few decorations and no images. There is merely a round mirror usually of metal, enshrined in the altar. The way leading to the shrine is lined with lanterns and crossed by one or more *torii* gateways.

Near the sacred edifice is a great stone basin overflowing with constantly running water. When Japanese go to worship at a Shinto shrine, they first rinse the mouth and hands at the stone basin, to purify their mind and body before appearing before the gods. There they stand a few minutes with bowed heads, in silent prayer, the men taking off their hats and overcoats. They pull the rope of an old bell hanging before the shrine and clap their hands two or three times before the prayer.

Obeisance, offerings and prayers are the chief forms of Shinto worship. These rites are performed every morning in countless Japanese homes before the *kamidana* or altar-shelf, placed in the best room up near the ceiling. The spirits of the

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Shinto gods live in these miniature shrines we have mentioned earlier. Small offerings of food and sometimes saké are offered before the shrine. Candles are also burned.

Buddhism first appeared in Japan in 552 A. D. when a Korean king presented some Buddhist sutras, scriptures and images to the Emperor of Japan. Nuns, priests, architects and sculptors soon followed, and 50 years later Buddhism was well implanted in the country, thanks to Prince Shōtoku, who was as zealous as the Christian Emperor Constantine in the time of the Roman Empire. Buddhism in Japan belonged to the Northern School of China, known as the "Greater Vehicle," and it first had no sects. In the Nara Period there arose the "Six Sects of the Southern Capital," which was Nara, three of which have been extinct. The religion was still Chinese in its main lines, however.

Buddhism acquired a more national character around the 9th century, through the efforts of two priests; one of them was Kōbō Daishi, founder of the Shingon Sect, and the other Dengyō Daishi, founder of the Tendai Sect.

These two sects each had a great monastery; that founded by Kōbō Daishi was on Mt. Koya south of Nara, while the other, of the Tendai Sect,

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was on Mt. Hiei near Kyoto. Later, other seats arose in the 13th century in opposition to the older ones that had become corrupt.

The Zen Sect "seeks salvation by meditation and a divine emptiness." It is a sect of austere discipline and self-control, and naturally found many adherents among the powerful leaders and *samurai* classes.

Then came the Jōdo and Shin Sects, both with the same doctrine of salvation through absolute trust in the all-saving power of Amida Buddha. But the Shin Sect does not observe celibacy,—its priests can marry,—and it teaches the worship of one god only, Amida Buddha. In the Nichiren Sect, founded by the great patriot-priest Nichiren, the ordinary believers, often in groups, chant the formula "Glory to the sutra of the Lotus of Truth," accompanied by much beating of drums.

Buddhism was already a thousand years old when introduced into Japan through China and Korea as mentioned elsewhere. Under its long historical circumstances, it was split into many sects and sub-sects, whose quarrels took root on Japanese as well as on Chinese soil. Still the best forms of Buddhism, with its new sects later developed in Japan (such as the Nichiren and Shin), are so well preserved here that no better facilities

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are given in other countries for the study of the religion.

Buddhist temples are easily distinguished from Shinto shrines, as they are much more splendid. Their interior is also lavishly decorated with gold and silver, and contains Buddhist images. They have heavy yet graceful tiled roofs with upturned eaves. They have no *torii* gateway before them like Shinto shrines, and another distinguishing feature is the cemetery that is usually found beside them.

Buddhist families have also their domestic temple or *butsudan*, in which are kept the *ihai*, tablets of wood, on which are inscribed the names of the departed members of the family as well as those of earlier ancestors. Their spirits are believed to linger still in these miniature temples.

Christianity was first introduced into Japan by Saint Francois Xavier, who came to Kagoshima, Kyūshū, in 1549. The teaching of the Gospel was first tolerated, and many Japanese, warriors and even noble families, became converted. At the height of its prosperity, Christianity is reported to have got its followers numbering hundreds of thousands.

Christianity was later interdicted and its followers were persecuted. When the Tokugawa Shogunate

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was established at the beginning of the 17th century, still stricter measures were taken, especially after the Shimabara Rebellion in 1637. It ended in the following year and these strict measures practically rooted out all visible traces of Christianity in Japan for more than two centuries. Yet at Nagasaki, when the Roman Catholic Church was erected there in 1865, thousands of Japanese Christians confessed their faith, which had been handed down secretly in their families for so many years.

No sooner had the doors of Japan been open for foreign trade in the middle of 19th century than Christian missionaries, both Catholic and Protestant, started their propaganda, in spite of the interdiction still in force. The tenacity of their faith, however, compelled the government to remove all edicts against Christianity from the noticeboards in 1873, and to return exiled Christians to their homes. In 1889, Christianity was at last permanently tolerated when the Japanese Constitution was drawn up, which granted full religious liberties to the nation.

All the important sects of Christianity are now represented in Japan. Japanese Christians number about 254,000.

VII WHAT MAKES JAPANESE LANDSCAPE CHARMING ?

Features of Japanese Landscape—Great Variety of Japanese Coasts—Inland Sea and Japan Sea Coasts—Wealth and Variety of Mountains and Valleys—Abundance of Lakes, Streams, Waterfalls and Hot Springs—Varied Aspects of Rock Formation—Luxuriance of Vegetation—Architectural Beauty of Shrines and Temples in Harmony with their Environment—"Scenic Trio" and "Eight Scenic Views"—Japan's National Parks

One of the things which impress the traveler who comes to Japan for the first time is the landscape. If you come straight from America, your cabin steward will be sure to wake you up early on the morning of your last day aboard, to look at Mt. Fuji, the most beautiful mountain in the world. Long before you see land, Mt. Fuji pierces the misty horizon with its perfect cone in graceful slopes, like a mirage in the roseate glow of sunrise. Or imagine whole mountain ranges in the sea covered with green pines and countless small peaks standing out of the water. This you will observe on reaching Shimonoseki Straits, if you arrive in Japan from Europe. Mountains with the most bizarre shapes rise all around you, their foot-

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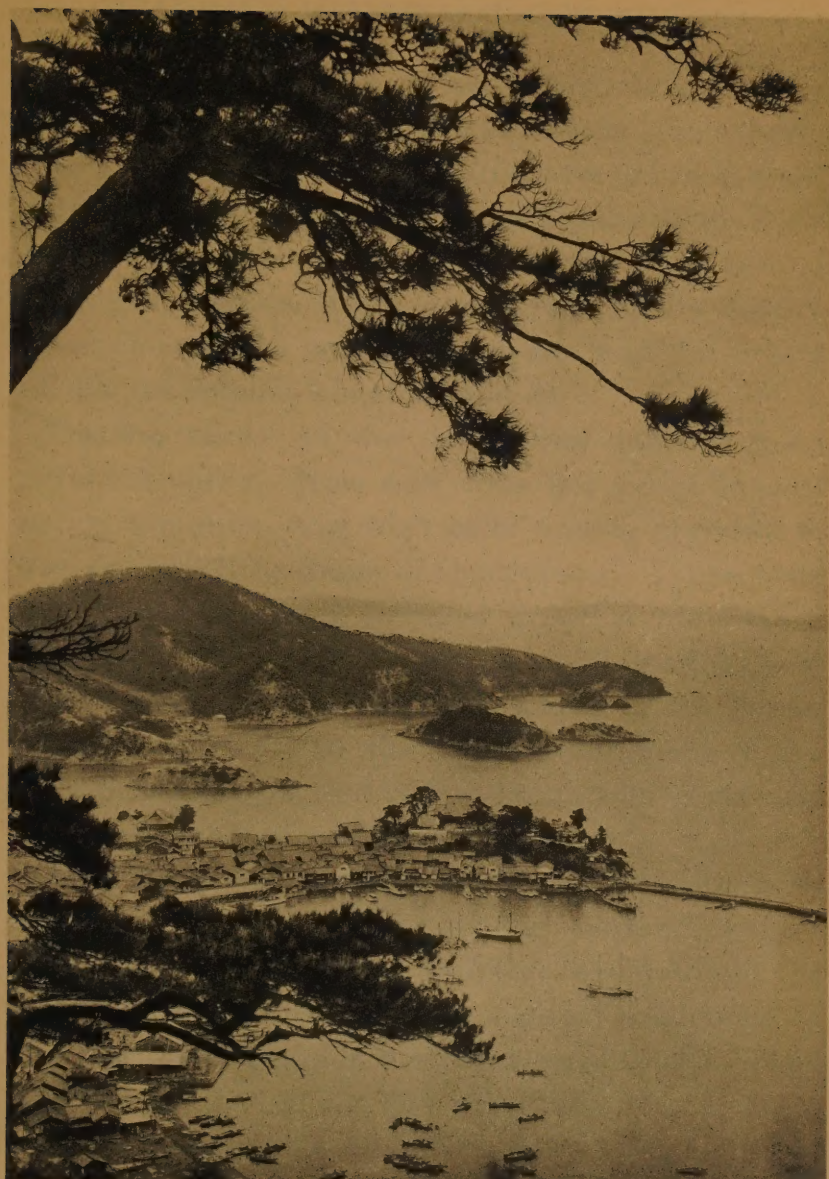
hills carefully cultivated with rice paddies rising in orderly terraces.

Your ship will sail all day through the Inland Sea, the cradle of Japanese history, like the Mediterranean in Europe, but infinitely more varied in scenery. Several times during the day, the ship will approach the shore so closely that you will hear the cries of farmers in the fields, and see their houses and the shrines on the hills. Your ship will go through narrow straits, between granite shores with pines growing on them to the water's edge. You will see beaches of spotless white sand, that make a beautiful contrast with the dark green of the pines growing along them. Japanese poets like to call them "whitish sands and green pines." But most beautiful are the islands, about 1,000 in number, of every size and shape, looking like sleeping cattle, giant sugar loaves, fairy castles, war helmets and battleships, among which sail fishermen's boats with their masts. All that night your ship will go on through the Inland Sea in the moonlight, while dark shapes of islands glide silently by.

What are the qualities that make Japanese scenery the most charming in the world? There are many, and we can only mention the most remarkable ones here. Perhaps the first thing that

strikes the traveler who studies the map is the great variety of the coasts. There is a well-indented coast-line with countless bays, bights and inlets on the Pacific and straight shores along the Japan Sea. The scenery is therefore exceedingly varied; every known kind of seascape is found.

Of course Japan is not the only country with such indented coasts; one finds them in Europe and South America as well as in Asia. There is the famous Repulse Bay of Hongkong with its narrow inlet and the "Peak," a mountainous isle. Proceeding in a westerly direction one arrives in the spacious bays of Annam, with their fantastic rocks, in Indo-China. Naples has its beautiful bay with rocky cliffs and Mt. Vesuvius in the background. In northern Europe are the deep fiords of Sweden and the island-dotted coasts of Finland. In South America, to cite one place, there is the famous bay of Rio de Janeiro, with its majestic bluffs and sugar-loaf rock. All this is very beautiful until one has sailed up the Inland Sea. Then one finds that these seascapes of other lands were perhaps somewhat bare and desolate, lacking in green trees, or without the fine atmosphere that pervades historical places, and not found in colonial countries, or poor in variety or interest because of their scanty population. But the Inland Sea is



Typical Inland Sea View

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never monotonous, it is full of historical associations, and its isles are like a garden of green trees. Every view is picturesque, almost feminine in character; some are veritable labyrinths with their countless islands. The Inland Sea was once land in prehistoric times, but a depression of the earth's crust caused the sea to penetrate, and the crests of the mountains became islands.

On the shore of the Japan Sea one has quite different views. Now one finds low coast lines of sandy beaches, now high cliffs ending abruptly in the sea, such as those of Oyashirazu. These cliffs form the foot-hills of Japan's greatest mountains, the Japan Alps. They are a solid wall against which beat in vain the huge waves of the Japan Sea. In contrast to the reposing scenery of the Inland Sea coasts, that of the Japan Sea gives one an impression of wildness and majesty.

Another great feature of Japanese scenery is its wealth and variety of mountains; indeed, as we have seen in another chapter, seven-tenths of Japan is mountainous. The highest mountains in the world are found in the Himalayas, on the northern border of India. The most beautiful glaciers like the "Mer de Glace" (Sea of ice) are found in the French Alps, but the most beautifully-shaped mountains are found only in Japan. There is not

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only the perfect symmetry of Mt. Fuji's slopes, but other cone-shaped volcanoes as well. Their differences in aspect vary according to their age. Some stand majestically alone, great sword-like peaks, while others form part of mountain ranges serrated like the teeth of a colossal saw.

Most of Japan's mountains are of volcanic origin. Their surroundings have been formed by volcanic upheavals, and include lakes, waterfalls, hot springs and ravines of great beauty. Among the most beautiful of these mountain valleys are those of Taroko, on the eastern coast of Taiwan (Formosa), and of Kurobe and Sōunkyo, the former in Mainland and the latter in Hokkaidō.

A beautiful group of volcanoes is the Ontake peaks in Kiso and the Five Peaks of Aso. Other beautiful peaks, lakes and gorges of volcanic origin are those of Nikkō, Towada, Tōya, Kankakei, Sakurajima, and many others.

The complicated topography, abundant humidity, green forests and other factors all combined not only make the Japanese mountain streams marvelously clear and beautiful, but at the same time give the lakes quite different aspects.

The lakes are situated at different altitudes or in different climates. Lake Biwa is something like Lake Geneva on the Franco-Swiss border, whereas

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the small jewel-like Five Lakes of Mt. Fuji remind one of the Italian lakes of Lugano and Como. Lakes Towada, Akan and Ozenuma are still different in aspect from these lakes.

Another reason why Japanese scenery is so charming is because of the great variety in the rock formation which covers the whole land. In one district may be found valleys and gorges of granite, such as those of the famous Tenryū river, of Shōsenkyō, Kurobe and Ena. Other districts have gorges with limestone walls like those in the gorges of Taishaku and Geibi. Still others are of andesite, of basalt, or a combination of these. Many of the cliffs are formed of some aqueous rocks, in which one finds many fossilized sea-shells. Not only is the rock formation infinitely varied, but its distribution throughout the islands is very complex.

The abundant vegetation of Japan, which is almost tropical in its luxuriance, is an ever-present feature of Japanese landscapes. In fact, some of the plants that grow in the southern part are similar to those of the tropics. This is because much of Japan, which is watered by abundant rains, is situated in the subtropical zone.

In Izu Peninsula and Kyūshū Island, one will see vast orange groves on the gently-sloping foot-hills, and even the banana grows well. Large bamboo

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groves are seen not only in southern Japan but as far north as the island of Sado in the Japan Sea. In most of Japan, and especially the central part, grow such trees as the needle-leaved pine and the giant cryptomeria. The historical cryptomeria avenue of Nikkō is most famous. One of the celebrated "Three Scenic Views" is Amano-hashidate, the "Bridge of Heaven," a slender strip of pine-clad sandy beach 2 miles long, that crosses a large bay on the Japan Sea. Flowering plants and trees are intermingled with pine forests in the mountains, which are ablaze with color in spring at blossom time and in autumn when the maple leaves turn scarlet. In northern Japan is a wealth of the wild fir (*asunaro*) and Japanese birch (*todomatsu*).

The variable climate of Japan with its very distinct change of seasons is another great factor that makes the scenery so attractive. In April most of Japan looks like one great pink cloud of cherry blossoms, in summer it is almost covered by a rich velvet carpet of green, and in autumn by leaves red and gold.

Japan's ancient monuments, unlike those of most other nations, are in harmony with nature. The countless shrines and temples in Japan do not attempt to surpass nature in their beauty, but rather to become like nature. Low, simply-built

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structures of unpainted wood, thatched roofs with graceful curves, blend in their environment of dark forests. Temples and shrines are found in nearly every scenic point of Japan, and every countryside is dotted with thatched cottages or gurgling water-wheels turned by limpid streams. One of the most impressive shrines is that of Miyajima Island, which harmonizes with hills and water. It is another of the classical "Three Scenic Views" of Japan. Its many buildings, connected by long galleries surrounded by hundreds of stone lanterns, seem to be floating on the quiet waters of the Inland Sea. Facing it far out to sea stands a giant *torii* more than 50 feet high.

Some years ago, "Eight Scenic Views" were selected by the joint efforts of the Osaka Mainichi and the Tokyo Nichi Nichi, leading sister papers, which included natural features of greater diversity than those in the "Three Scenic Views."

All Japan is really a vast natural park, but recently twelve typical regions have been designated as national parks. Thus the necessary evils of an industrialized country, such as factories, giant chimneys and freight trains, which too often mar beautiful scenery, will never penetrate these chosen beauty spots of Japan. These twelve parks will remain nature's sanctuary and a joy to men, where

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beasts, birds and plants will live secluded and unharmed. Each national park represents a kind of scenery peculiar to this country.

In Hokkaidō, the national parks of Akan and Daisetsuzan are filled with grand volcanoes, mountain lakes, marshes, and deep virgin forests. In the northern part of the Mainland is Towada National Park, with its mountains, beautiful lakes and fine gorges. That of Nikkō contains among other beautiful scenes of forests, mountains and lakes the great fall of Kegon. Mt. Fuji and the Hakone district form another national park, including the famous Five Lakes.

Another national park is that of the Japan Alps, the delight of climbers and collectors of alpine plants. In the park of Yoshino and Kumano are lofty peaks, picturesque gorges and sea coast; in that of Daisen are an extensive virgin forest of beeches and the extinct volcano overlooking the Japan Sea. The Inland Sea with its countless isles is also a national park. In Kyūshū are found three of these parks. That of Aso's Five Peaks, one of which is an active volcano, stands in the center of a wide basin which was none other than the original crater—the largest of its kind in the world. On this plateau are several good-sized towns and villages.



Amakusa's Land- and Sea-scapes (upper); Yōmeimon
Gate of Tōshōgū Shrine, Nikkō

WHAT MAKES JAPANESE LANDSCAPE CHARMING

Near Nagasaki there is Unzen National Park, famous for its hot springs. It is a tableland about 2,500 feet above sea level, surrounded by high mountains. During the hottest part of summer, the temperature is never higher than 80°, therefore making Unzen an ideal summer resort. Visitors go there from Chōsen (Korea) and China, and even from as far away as India. Thus Unzen, besides being a national park of Japan, has become one of the most famous international playgrounds of the entire East.

One of the most appealing of the national parks is that of Kirishima, at the southernmost tip of Kyūshū. It is a vast mountainous area with all the features of volcanic scenery. Here are a great crater, volcanic lakes, waterfalls, virgin forests and hot springs.

Not only Unzen and Kirishima, but practically all the other regions mentioned have abundant hot springs, which make Japan's national parks of a unique type among the parks of the world.

Besides these national parks there are many spots of exceptional beauty in Taiwan (Formosa) and Chōsen (Korea), some of which are to be designated officially as national parks.

VIII MOUNT FUJI AND THE JAPANESE

National Mountain of Japan—"Be Noble and Pure as Mt. Fuji"—Fuji Represented in Japanese Art and Poetry—Height of the Mountain and its Circumference—Five Miniature Lakes—Yearly Number of the Climbers—The Ascent Compared to the Study of Youth—A Sect of Ascetic Pilgrims—The First Foreigner to Ascent the Mountain—An American Scholar Climbed Fuji Five Times—Legends and Traditions about Mt. Fuji

Mt. Fuji, called Fuji-san or Fuji-no-yama in Japanese, is the national mountain of Japan and the highest peak in its four main islands. From very ancient times it has been looked upon as sacred, and is worshipped by countless pilgrims. To the people of the surrounding countryside Mt. Fuji is simply called "O Yama" (Honorable Mountain). The Japanese in general are fond of comparing it to an inverted fan. What makes Fuji-san such an object of admiration and worship among the Japanese? In the first place, it is so replete with combined grandeur and grace that the Japanese find it impossible to imagine a more beautiful mountain. Fuji-san is practically the first word that a baby hears from his mother and the first picture

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he draws as soon as he can hold a pencil. Japanese are taught very young, while still at school, to be as noble and pure as Mt. Fuji. Thus a great part of the Japanese character has been more or less influenced by the sacred mountain.

It is not surprising then that so many poets and artists of Japan have been inspired by Mt. Fuji's majesty. The mountain is described in all its aspects from the beginning of Japanese literature. So numerous are the verses written of Fuji that the ancient poems alone would make a volume were they collected. Mt. Fuji reflects itself in Japanese art and poetry just as its graceful cone is mirrored in the crystal waters of the lakes around its base.

Akahito was one of the greatest of the *Mannyōshū** poets. Here is an interpretation of his most popular poem on Mt. Fuji:

“As slow I pace on Tago's shore
Fair Fuji I descry;
Her peerless peak aloft doth soar,
Snow-crowned against the sky.”

* The *Mannyōshū* (Collection of Myriad Leaves), the oldest collection of Japanese poems of the 8th century, contains the best productions written by all classes of persons, from Emperors down to their meanest subjects, covering a period of about 130 years. The collection is highly regarded as a mirror, fairly reflecting the thoughts, ideals and sentiments of the Japanese in those days.

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Another Mannyōshū poet, whose name is unknown, but whose poetry is famous, expressed the wish of every Japanese in these lines, translated by Chamberlain :

“Great Fujiyama, tow’ring to the sky!
A treasure art thou giv’n to mortal man,
A God Protector watching o’er Japan:—
On thee forever let me feast mine eye.”

Another ardent lover of Fuji, whose poems have come down to us through five centuries, was Ōta Dōkan. Regarded as an ideal *samurai* in the 15th century, he was the founder of Edo (present Tokyo), having built his castle-fortress near the swampy shore of Edo Bay (now Tokyo Bay), under Fuji’s eternal gaze. His 31-syllable poem, like that of Akahito’s, is still extremely popular :

“My humble house is just above the pine-clad moor
And near the sea, with the high crown of Fuji
Looking in at the window.”

Bashō, the greatest master of the *haiku* (see p. 45), also wrote a verse on Fuji. He was standing on the shore of Lake Kawaguchi, watching Mt. Fuji across the water, which seemed to change every minute because of the mist. This moved him to jot down this line, which became famous :

“Mist for a while has shown all the hundred views.”



Mt. Fuji as Viewed from Lake Motosu

MOUNT FUJI AND THE JAPANESE

Hokusai (1760—1849), a painter even greater than his contemporary Hiroshige, painted Fuji in nearly all its moods in his famous series of color-prints, "Hundred Views of Fuji."

Mt. Fuji is 12,467 feet high, and the circumference of its base, which is filled with trackless parts still unexplored, measures nearly 63 miles. However, the highest peak in the whole Japanese Empire is Mt. Niitaka in Taiwan (Formosa) which overtops Fuji-san by 700 feet.

A belt of forests encircles the lower part of Mt. Fuji, from one to five miles wide, while the upper slopes are quite barren. In winter the whole mountain is covered with snow, some of which remains even in mid-summer. Geologists say that Fuji is a young volcano, because of its regular and conical shape.

On its southern side are a small bulge and hole, the result of the last eruption in 1708. The crater of Mt. Fuji, 1,968 feet in diameter, is nearly circular. One can climb down 730 feet into it, as the volcano is extinct. This is not recommended, however, as the steep descent is dangerous, and the crater is regarded with reverence, being called "Nai-in" (Sanctuary). The crater, which is now gradually being filled up with earth and stones falling down from the lip, was once very deep and

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contained a lake. From the peak, one sometimes sees "Kage-Fuji" or "Shadow Fuji," the gigantic shadow cast by the cone at sunrise on the sea of clouds below.

Five miniature lakes—the largest one is about 10 miles in circumference—lie round the base of Mt. Fuji. They are all ideal summer resorts for those who like boating, camping or fishing. Lake Kawaguchi is the largest; on its banks are many fine summer villas and a new Western-style hotel. A small island in the middle of the lake is covered with red pine and maple trees. Lake Yamanaka is the highest of the Five Lakes, being 3,270 feet above sea level. It is another popular winter resort, ideal for skating, where also stand Western-style hotels. The other three lakes, Saiko (Nishinomi), Shōji and Motosu are believed by geologists to have once formed a single expanse of water, which was divided into three by lava flows during the eruption of the 9th century. The gently-sloping area between Lakes Saiko and Shōji, a distance of 5 miles, is covered with a fine virgin forest, known as "Jukai" (Sea of Woods). Lake Shōji is the smallest of all; it is surrounded on three sides by hills, while in the south it commands a magnificent view of Fuji.

One can climb Mt. Fuji in summer without diffi-

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culty. More than 60,000 people make the ascent each year, between July 1 and September 1; many of them are children. The ascent is marked by ten stations, most of which have large stone huts where the traveler will find food and shelter. These stations are about one to one and a half miles apart. The ascent of Mt. Fuji by those stations has been compared in Japan to the study of youth, or the successive steps made by the student through his schooling. As the pilgrim on Mt. Fuji must climb the mountain station by station, reaching the summit by continuous effort, so must the student go through successive tests and examinations before he is graduated.

En-no-Shōkaku was the first Japanese believed to have climbed Mt. Fuji, in 700 A. D. He is said to have been born in ancient Yamato in 633 A. D. Most of his life was spent in the solitude of the mountains, which finally led him to found the *gyōja*, a sect of ascetic pilgrims, known as *yamabushi*, or "strolling monks." To become a *yamabushi*, one had to live a long time like En-no-Shōkaku in lonely mountain regions. These pilgrims are seen to this day, climbing mountains like their illustrious ancestor. They wear white tunics and *kyahan* (gaiters), straw sandals, and on their head a black cloth. They carry boxes containing pictures of Fudō-

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sama, regarded by them as the chief of the Buddhist deities.

The first foreigner to climb Mt. Fuji was Sir Rutherford Alcock, the British Minister to Japan, who made the ascent in 1860. Many visitors to Japan have climbed the sacred mountain since him; but perhaps the most famous one was Dr. Frederick Starr, an American scholar. He first visited Japan in 1904, and returned 14 times after that during a period of 30 years. He climbed Mt. Fuji five times. Many Japanese even make the ascent of the mountain almost every summer, and boast of the great number of times they have reached the summit.

Dr. Starr loved Japan and her people and was much interested in their customs. When in the country he often wore traditional Japanese clothes. He looked like any other pilgrim round him crying "Rokkonshōjō" (May our six senses be purified!), or "Oyama wa seiten" (May the weather on the mountain be good!), when he made his ascents of Mt. Fuji. No doubt the spirit of En-no-Shōkaku smiled as he saw earnest Dr. Starr, climbing for the fifth time to the summit in his white tunic and *kyahan* (gaiters), straw sandals and large-brimmed straw hat. Dr. Starr died in 1933, but his love for Mt. Fuji still lives. A monument was

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erected to his memory in full view of Fuji, on a level part of its eastern slopes. There the climber can rest and admire the mountain in its different moods, perhaps recalling these words of Dr. Starr:

“Fuji bare and naked in a blaze of sunshine is beautiful; Fuji with its summit wrapped in cloud and mist is more beautiful; Fuji blotted out by the fog until but a hint or line is left is most beautiful.”

Legends go that Sengen, the goddess who guards Mt. Fuji, hidden in a luminous cloud above it, used to order her attendants to throw down any pilgrim who was unclean. Another legend says that the rocks and sand that roll down, displaced by pilgrims' feet, go up of themselves every night to the summit. Many are the legends about Mt. Fuji. One relates that a Chinese Emperor, looking for the secret of eternal life, thought he would find it on Fuji's summit after hearing that the mountain had been created in a single night. He sent some of his followers to make the ascent, one of whom reached the summit first. When the others had caught up with him, they found him lying dead in the eternal snows, a smile on his lips. Only Fuji lives on, while poets sing its praise, die and pass on to the great unknown which gave Fuji-san its birth.

IX HOW IS JAPAN GOVERNED ?

Japan's Perfect Independence Since the first Emperor—The Emperor as the Center of the Empire—Privy Council—Imperial Ancestress—Japan as a Constitutional Monarchy—Japanese Constitution—Imperial Diet—Male Universal Suffrage System—Japanese Cabinet—Courts of Justice—Local Administration—Number of Cities, Towns and Villages—Colonial Administration

Japan is one of the few nations in the world which have never been conquered or even invaded by the enemy. The great Mongolian Emperor, Genghis Kahn, whose armed hordes had advanced in Europe as far west as Austria, never could penetrate Japan, though he tried twice, in 1278 and 1281. Both the great Armadas, each composed of hundreds of ships carrying troops, met with dismal failure. The few troops who landed were soon pushed back by the Japanese to the sea, and those who managed to sail away perished in a typhoon. These were the only times that Japan was ever attacked. It has enjoyed perfect independence ever since the first Emperor Jimmu founded the Empire about 2,600 years ago.

The Japanese Reigning House is the world's oldest dynasty in existence today. The present

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Emperor succeeded to the Throne from an unbroken line of Emperors that began in 660 B. C. The Japanese Constitution says in its first article that "The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal."

Although there were some Empress Regnants of Japan, they were considered as exceptional cases, as only male descendants normally succeed to the Imperial Throne. The Imperial Heir ascends the Throne immediately after the death of the Emperor, but the formal ceremony of accession may take place much later.

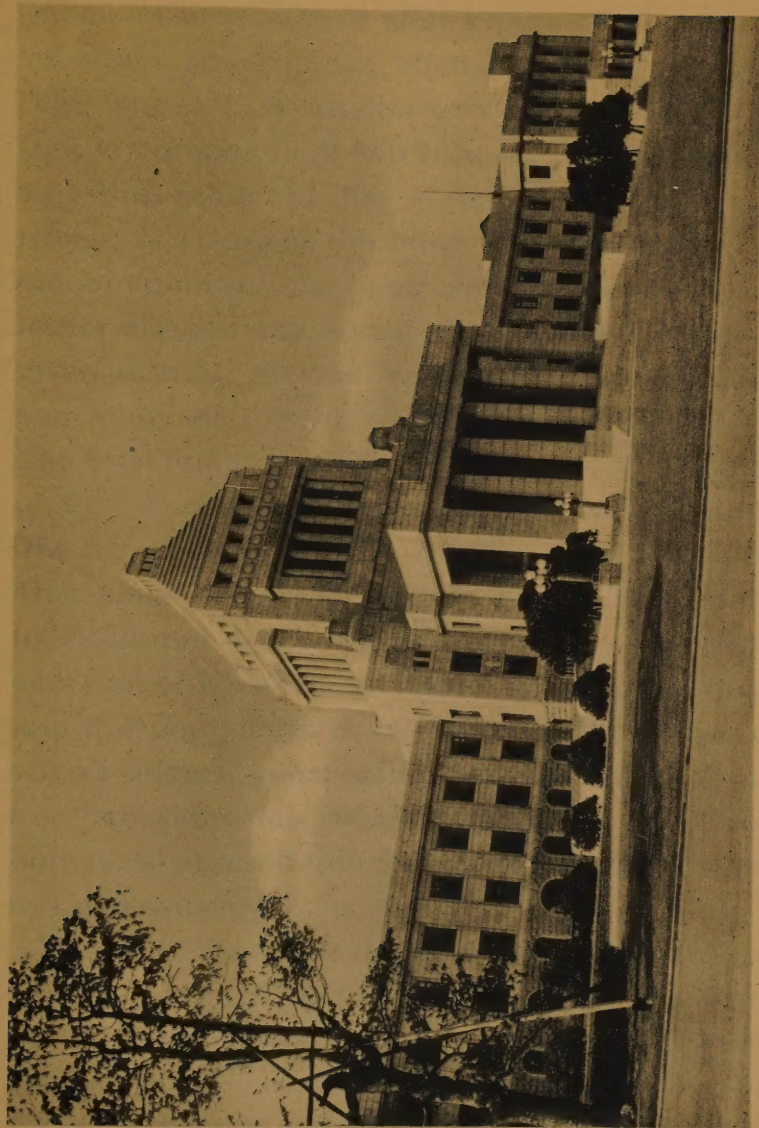
The Emperor is the supreme head and center of the Empire. According to the Constitution, he is sacred and inviolable. He exercises the supreme executive power with the advice and assistance of the Cabinet Ministers, the legislative power with the consent of the Imperial Diet, and the judiciary power in accordance with the laws and through the Courts of Justice. There is a Privy Council, which is consulted by the Emperor on matters of important State affairs. The Emperor is also the head of the Army and Navy; he declares war, makes peace, and concludes treaties.

All past Emperors are known as the Imperial Ancestors, and their spirits are worshipped and

obeyed by the people. They are not only the ancestors of the present Emperor, but those of the people as well. The anniversaries of the accession to the Throne and the death of Emperor Jimmu are celebrated every year by both the Emperor and his subjects.

On his commemorative festival or other occasions, vast crowds also proceed to the Shrine of Emperor Meiji, one of Japan's greatest emperors, to pay reverence to his spirit.

The first Imperial Ancestress, Amaterasu Ōmīkami or the Sun Goddess, whose spirit is enshrined in the Great Ise Shrine, receives the prayers of the Emperor and his subjects; all events of national importance are reported to her spirit by special envoys dispatched by the Imperial Court; also all Cabinet Ministers visit the Shrine when they assume office, to report their appointment. Most civilians, as well as soldiers and marines who are about to leave Japan, first pay their respects to the reigning Emperor, making a bow before the famous "Nijūbashi" (Double Bridge), which is the principal entrance to the Imperial Palace. After the Restoration of 1868, Japan became a constitutional monarchy. Emperor Meiji voluntarily granted in 1889 a Constitution to his subjects, who were from that time on allowed to share in the adminis-



Newly-built Diet Building.—Cost ¥ 26,000,000 and Required
19 Years for its Completion

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tration of the nation's affairs.

Certain government officials sit in the Imperial Diet, whose first session was held in 1890. The Diet is composed of two Houses; one of the Peers and the other of the Representatives. In the House of Peers sit the Imperial Princes, titled people, eminent scholars and officials, members of the Imperial Academy, nominated by the Emperor for distinguished service rendered to the country, and many of the highest tax-payers in the land. The total number of Peers is about 400. Members of the House of Representatives, which number 466, are elected by the people every four years. The male universal suffrage system was adopted in 1925, but it is restricted as yet in comparison with that of Western countries, as to age, residence and the conditions of eligibility. The Diet is convoked once a year, usually at the end of December; sessions last three months. It can also be convoked at other times in case of urgent matters to be discussed.

There is also a cabinet consisting of a prime minister and 12 ministers of state for Foreign Affairs, Home Affairs, Finance, War, Navy, Justice, Education, Agriculture and Forestry, Commerce and Industry, Communications, Railways and Overseas Affairs. All these ministers are held jointly res-

possible to the Emperor.

Justice is carried out by the Courts of Law, in the name of the Emperor. Judges are protected by the Constitution against being deprived of their positions. They are also allowed to judge by enforcing their own independent views, without being restrained by the authority of any person or system. The courts of justice consist of one Supreme Court, the highest court of law, seven Courts of Appeal, 51 Local Courts, and 282 District Courts. In the trial of criminal cases, the jury system has been in use since 1928, by which persons other than judges are allowed to take part in criminal trials.

The four main islands of Japan (Hokkaidō, Honshū, Shikoku, Kyūshū) are divided politically into 46 prefectures, 43 of which are called *ken*, and three *fu* or urban prefectures which include three great cities, Tokyo, Kyoto and Osaka. There is also one *dō*, Hokkaidō, the northernmost island, which although it is many times larger than most of the prefectures, is under the administration of one governor. The prefectures are divided into 129 cities, 1,709 towns and 9,661 villages. These prefectures, cities, towns and villages constitute autonomies, each having an assembly which mainly deliberates on financial matters.

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Chōsen, Taiwan, and South Saghalien, beside the leased territory of Kwantung and mandated islands in the South Seas, are under colonial administration.

X SPORTS IN JAPAN

Old and New Sports—Traditional *Sumō* Matches—*Jūdō* Wrestling—*Kendō*, *Kyūdō* and other Domestic Sports—Baseball is as Popular in Japan as in America—Japan's Proficiency in Track and Field Sports—Success of Japanese Swimmers in the Olympic Games—What makes the Japanese Good Swimmers?—Ancient and Present Styles of Swimming—Winter Sports become a Regular Passion among Japanese

Japan is the land of sports, both ancient and modern. The oldest sports that Japan ever had are still practised today with the same enthusiasm. In the meantime all the sports of the West have been adopted and developed to such a degree that it would seem the Japanese had always practised them as much as their own traditional ones.

Sumō or wrestling is undoubtedly the oldest of Japan's sports, and the king of them all. The first wrestling match recorded was in 23 B.C. between two famous warriors. *Sumō* was patronized by the Imperial Court and later by the warrior class during feudal times.

Matches were held annually from 1781 in the open air, on the temple grounds of the Ekō-in,



Sports, Ancient and Modern: Baseball Matches (upper)
and Sumō Wrestling

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Tokyo. The present amphitheater, which seats 12,000 spectators, stands beside this famous old temple. Wrestling tournaments take place twice a year, in January and May, and last for eleven days. The great steel-ribbed amphitheater is packed to the roof with enthusiastic spectators cheering their favorites, who are all men with great, towering bodies weighing more than 200 pounds. They are all professionals, who devote their life to this sport.

Whereas in *sumō* the strongest and heaviest man usually wins, in *jūdō* or *jūjutsu*, another kind of wrestling, originally introduced from China and much improved in Japan, the weaker of the two may actually win. This world-famous sport is known as the art of self-defence. The secrets of this sport are useful to women as well as men, for the art of *jūdō* is based on the utilization of your opponent's strength to your own advantage. It would not be impossible for a small *jūdō* wrestler to overcome a 200-pounder of *sumō*, on condition that the latter knew very little about *jūdō*.

Jūdō was once a sport practised by the *samurai* during the 17th century, but two other martial arts were of much greater importance at that time, *kendō* and *kyūdō*.

Kendō or *kenjutsu*, Japanese fencing, is naturally

quite as old as the beginnings of military history in Japan. However, it became fully developed during the 9th century. In the practice of Japanese fencing, real swords are not used, as in the fencing of the West. They are bamboo staves, made of four or six sections of bamboo tied together. The mask, gloves and breast-plates are much heavier than those used in European fencing, as the blows one can receive in Japanese fencing are much more severe. This is partly because the combatant always holds his sword in both hands, thus putting much more weight and strength into his blows.

The Japanese fencing is still practised among military officers and the police, as well as among students of both sexes. It is good exercise as well as an art teaching mental discipline. Nationwide contests take place in the hall of the Buto-kukai, or the Association for the Preservation of Martial Arts, in Kyoto.

Kyūdō or archery, another art practised from olden times, continued to be popular even after 1543, when the Portuguese, the first foreigners to land in the Island Empire, introduced firearms to Japan. In Kyoto there still stands the Sanju-sangen-dō Temple, in whose compounds archery was practised during feudal times. Archery has

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been revived and is now included in the curriculum of some schools, especially in institutions for girls. Like *kendō* and *jūdō*, archery is an aid to mental discipline.

The Japanese today show greater enthusiasm than ever for the sports of the West. Baseball is as popular in Japan as in America, if not more so. Practically all Japanese boys play baseball; one has but to walk through the open spaces of Tokyo to see them practising. All middle schools, colleges and universities have their nines, among which there is great rivalry. Every spring and autumn, the teams of the greatest universities in Tokyo organize matches. The most famous rivals are Waseda and Keiō; the games between these two universities are as keenly followed by the Japanese sport-minded public as the Harvard-Yale game is by Americans. These matches take place in the largest stadium in Tokyo, the Meiji Shrine Stadium, which is capable of seating 50,000 people. In the Kansai district around Osaka, secondary school teams hold tournaments in summer, usually in the Kōshien Stadium, near Osaka, which has a seating capacity for 70,000 spectators.

There also exist seven Japanese professional baseball teams, one of which visited America in

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February, 1935, to challenge American nines.

The Japanese are also showing much proficiency in track and field sports, such as running, broad and high jump, and pole vaulting. The Japanese teams sent to the Olympic Games have made much progress in spite of the men being naturally handicapped by their small stature. Japanese athletes have taken part in the Olympic Games ever since 1912. At the last games in Berlin, in 1936, they participated in every track and field event, including long-distance and hurdle races. The results were the most brilliant so far. The marathon race and the hop, step and jump were won by Japan. The Japanese pole vaulters took second and third places after a six hour's battle with the winner, an American. However, swimming is the Western sport in which Japanese have achieved the most brilliant results. At the 10th Olympic Games in Los Angeles, as well as at the last Olympiad in 1936 in Berlin, most of the titles in swimming were won by Japanese. Thus Japan was first in the swimming events, followed by her great rival, America. What makes the Japanese such good swimmers? Many theories have been advanced to explain this. The most general reason adopted is that Japanese swimmers have an advantage over those of other



Scholars' Fencing Tournament (upper); Boys and Girls
at "Physical Jerks" on Skis

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rates because of their particular physical build. The bone structure and muscles of the legs of Japanese are particularly well developed, being wiry and short. It is said that this is due to the age-old Japanese custom of squatting and sitting on one's legs. Another reason for the great speed of Japanese swimmers is that they have rather small and slender bodies compared to those of other races. Thus they offer much less resistance while cutting through the water.

Japanese warriors practised swimming in feudal times, but it was quite a different kind from present-day swimming. Endurance was more important than speed. This is not surprising, as the warriors swam in full armor, often with only one arm free. It was necessary to be able to swim in those troubled days, when ships were sunk or bridges were cut down by the enemy. In Tokyo today, demonstrations of ancient military styles of swimming are sometimes given.

Tennis, football and golf are very popular in Japan, but the winter sports, especially skiing, have become a regular passion among Japanese. Trains in winter are packed with skiing enthusiasts, bound for some of the many beautiful skiing grounds in the Japan Alps or Jōetsu district, many of which are only 3 hours away from

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Tokyo. The train or bus takes one to the grounds, where there are log cabins for those who wish to spend several days in the mountains. Skiing was introduced into Japan in 1910 by an Austrian military officer, and now almost the entire nation becomes ski-minded every winter.

Skating is not entirely new to Japan, as the peasant of the northern part of the country has long used skates made of curved bamboo. Japan has many beautiful mountain lakes that freeze over in winter and become ideal for skating. Such is Lake Matsubara, with its wild mountain scenery; and Lake Yamanaka, with the perfect slopes of Mt. Fuji as background.

Then there is no wonder that as a result of recent achievements in sports in Japan, the coming 12th Olympic Games were decided to be held in Tokyo in 1940.

XI WHAT ARE JAPAN'S PRINCIPAL INDUSTRIES?

President Roosevelt's Prophecy—Japan's Wonderful Progress in the Cotton Industry—Three Most Important Foods of the Japanese—Japanese Tea—Silk and Silkworms—Fruit Culture—Textile Industry—Rayon Industry—Japan's Trade Relations with Other Countries—Canned Goods—Heavy Industry—Electricity and Other Industries—Japanese Fisheries

When Commodore Perry's "Black Ships" awoke Japan in 1853 from her long seclusion of 265 years, they found her a purely agricultural country. Most people were either farmers or fishermen, or engaged in trade. Yet in the amazingly short space of fifty years there grew up in Japan a new class of people; the industrial workers. The machines and methods which the Western powers took much longer to develop were quickly mastered by the Japanese. This was due on the one hand to the famous Emperor Meiji, who promoted the industrialization of Japan in order that she might be on an equal footing with the other great powers; and on the other, to the faculty of assimilation of the people by which all alien culture and industry were

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quickly adopted and developed to a greater extent. At about this time, in 1905, President Theodore Roosevelt said: "In a dozen years I think Japan will be the leading industrial nation of the Pacific." Not only did this prophecy come true, but another dream of every Japanese besides. Japan became one of the world's greatest industrial powers. Take the cotton industry, for instance. The average number of spindles in operation daily is 9,000,000, which makes Japan rank fifth among the leading spinning countries of the world,—a creditable achievement for more than 40 years that the industry has been carried out in the country.

Before Japan turned to industry, she was an agricultural country. Agriculture is still important, however; one can see that by looking out of the train window. No land lies idle on either side of the railway; the main crop, rice, occupies the valley in many paddy-fields. Other crops, such as tea and mulberry, are also visible, while there are orchards of many kinds.

Rice still forms the most important item of the diet of every Japanese. More than half the arable land is used for rice cultivation. Japan is the third greatest rice-producing country, after India and China.

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The three most important foods of the Japanese are undoubtedly rice, fish and tea. Japan's tea is little known to the rest of the world, yet Japanese green tea is a product unequalled in quality anywhere. Black tea, of course, is India's speciality, but Japan's is green tea. The quantity of tea produced yearly amounts to 100 million pounds.

It is said that tea seeds were brought from China to Japan by the Japanese Buddhist priest Eisai in the 8th century. It was then considered more as medicine than as a beverage. The tea shrub is from 3 to 6 feet high. When the tender leaves are picked they are steamed so as to preserve their aroma.

Green tea is more healthful than black or Ceylon tea, as it contains the valuable vitamin C which is not found in black tea. Green tea, because of its good and lasting flavor, can be drunk with pleasure without milk or sugar. In fact, the addition of milk or sugar spoils it.

The mulberry tree is the plant necessary for the production of raw silk, because the silkworm feeds on mulberry leaves. One tenth of the arable land of Japan is planted with mulberry trees, that grow 6 or 7 feet high. In spring their branches are cut off to make way for new ones.

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which grow about as fast as grass. Their leaves are picked three times a year, but spring is the busiest season. Then the silkworms are ravenously hungry, and all the farmers work from dawn till dark, picking leaves to feed them.

How did man first discover that silk could be obtained from worms that eat mulberry leaves? The legend of the origin of silk is this: About 4,500 years ago a beautiful Chinese Empress became interested in a caterpillar in her garden that was building its home with threads spun from its own body. The little Empress thought what beautiful cloth she could make with thread like that. So she began raising caterpillars in a grove of mulberry trees. Finally, the Empress succeeded in joining the threads unravelled from many cocoons, with which she wove a splendid shining fabric. This first silk received her name, "Si," by which it is called in China to the present day. Silk became known in the West 2,000 years later, when two Christian priests smuggled some silkworms out of China, hidden in a hollow part of their walking-sticks.

The silkworm is a very short-lived creature, and one of the ugliest worms in existence, yet he deserves much credit, for his life is sacrificed for people who like to wear fine silk robes. He

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hardly lives longer than 30 days, during which time he is busy eating, except when he "molts," or changes his skin, which happens four times during his brief life. The silkworm stops feeding on his diet of mulberry leaves when he pushes his nose through his old skin and finally wriggles out of it. He has to do this because his skin cannot grow so fast as he does.

After each molt the silkworm eats with renewed appetite. Then after 30 days or so, when he is fully grown, 3 inches long, he attaches himself securely to some twig or leaf, and begins to spin a cocoon around him, in which he will have a long sleep. Normally, he will eat through his cocoon when he awakes, but the farmer's wife prevents this, for in doing so he would ruin the long thread that forms the cocoon. The silkworm is therefore scalded or smothered in his cocoon before he awakes. Only a small number that are needed for breeding escape this death. The silkworm has two vessels inside him which contain silk in a semi-fluid state. These unite in a small opening below the mouth, from which the silk comes out in a continuous thread. With his head the worm builds his cocoon, making nearly one foot of silk a minute. In 24 hours he is entirely hidden in it and in 4 or 5 days the co-

coon is completed.

When his cocoon is later unwound, it gives about 1000 yards of unbroken silk thread. And all this comes from the change that goes on in the silkworm's stomach, when he is full of mulberry leaves.

Almost every fruit found in Europe or America is now grown in Japan, in addition to the original Japanese varieties, and orchards are numerous in the country. Although the naturalized fruits grow in a climate quite strange to them, only the foreign pear and apple seem to have undergone a change in taste and appearance. The pear is becoming more like the Japanese *nashi*, round and hard, yet quite juicy. Besides *nashi*, the chief Japanese fruits are the plum, peach, *kaki* (persimmon), and *mikan* (mandarine).

Japan's foreign trade is mainly dependent on her textile industries such as silk, rayon, cotton and wool. Half of her exports are made up of these. Raw silk used to be the most important export, constituting 70 per cent of the world's supply, but recently cotton goods headed the list, although Japan must import all her raw cotton from America and India. The world's cotton industry supplies nine-tenths of the clothing worn by man. Japan's cotton industry competes with

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that of England, long the chief cotton-producing country. The reason for this is that Japan has the very latest machines, efficient labor and great cotton markets at her elbow, such as China and Manchoukuo. Besides, the Japanese people are predisposed to textile manufacture: Japanese women have been accustomed to weaving for centuries. Japan imports most of her wool in the raw state from Australia, buying from her even more than England does.

The export of raw silk constitutes about 20 % of the total amount of Japan's foreign trade. Japan supplies about 60 % of the world's raw silk needs, and China 30 %. Sericulture comes immediately after rice cultivation in importance, and is the foremost Japanese export. It enables more than 2 million farming families to make a living, or about 40 % of the Japanese farmers. Japan is the greatest raw silk producing country because the production, which goes on in small farms, is intensive and the labor practically free, being the occupation of the farmer's wife and daughters.

The Japanese silk industry is greatly influenced by the condition of business in America. If business is bad there, the Japanese silk market suffers much. This is because America is Japan's

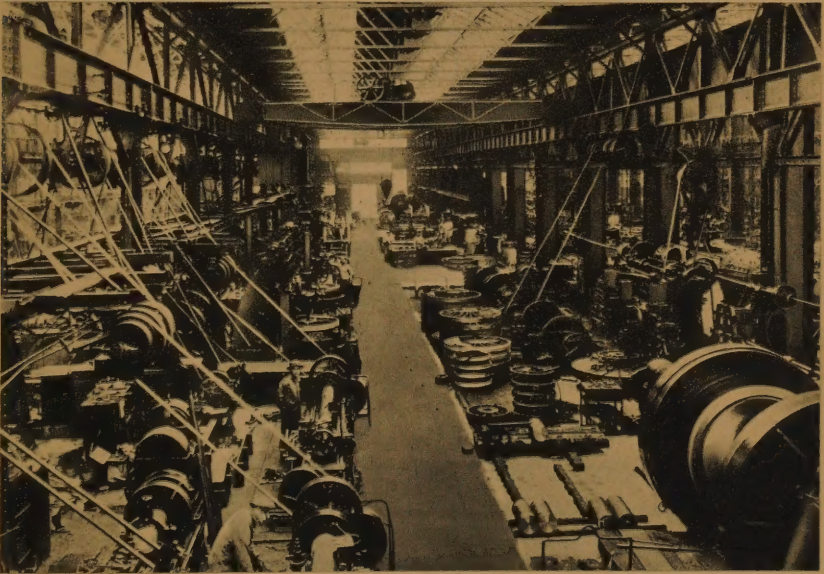
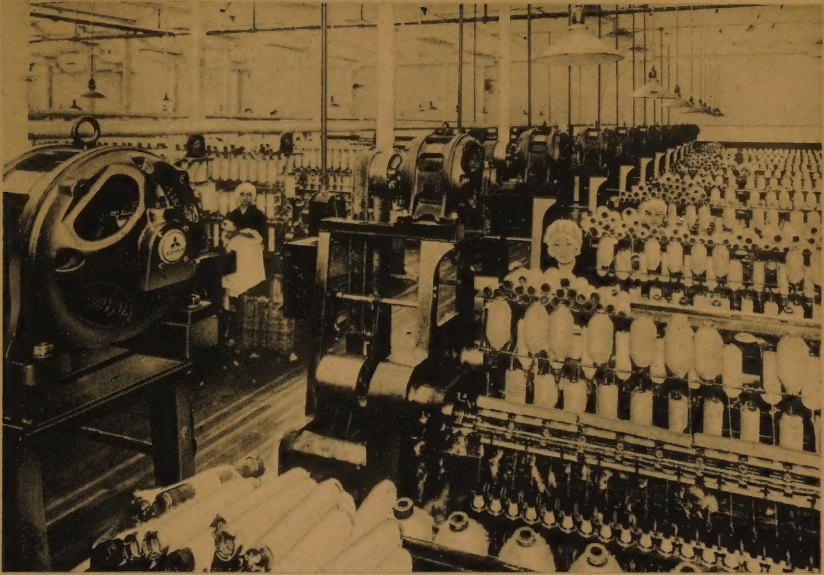
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biggest raw silk customer.

Rayon is the name for the new artificial silk, which is becoming very popular. When rayon first appeared, it was as great a rival of Japanese silk as Japanese cotton was to Lancashire wool. Japan set to work producing her own rayon, to avoid the menace of increasing imports. Her rayon production mounted by leaps and bounds, and twelve years later, her exports of rayon fabrics exceeded those of silk. Local consumption is constantly increasing, because rayon is cheaper than silk, can be produced all the time, is not dependent on the weather, and is capable of being improved constantly.

India is Japan's best rayon customer; the Netherland East Indies come next. Other countries all over the world buy Japan's rayon goods, even America, who is still the largest producer of rayon.

Japan is one of America's best customers, as she buys from that country most of the cotton produced in Alabama, Texas and other southern states. Japan is also a good customer of America because she always pays, even in times of great difficulty such as those after the Great Earthquake of 1923, which caused considerable damage to Tokyo and Yokohama. Japan sells most of her silk to America. Generally, Japan buys more from



Cotton Mill (upper) and Locomotive Factory

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America than that country buys from Japan.

Great Britain is Japan's chief European customer. Japan's chief exports to that country consist, in order of importance, of canned and bottled foods, raw silk, silk and rayon tissues and knitted goods. Japan's chief imports are machinery and parts, printing paper, and wool tissues. Japan's principal exports to France are raw silk, and silk and rayon tissues, while she imports mostly machinery from that country. To Germany, Japan exports silk and rayon tissues, and fish and whale oils. Germany exports to Japan chiefly machinery and pulp for paper making.

One of Japan's newest industries and one that has made remarkable progress is the canning industry, especially the canning of crabs. Floating canneries have been developed in Japan and are used in northern waters. Usually 3,000 ton steamers, they carry 2,000 tons of coal, 20,000 empty cans, and about 800 tons of fresh water. The floating cannery is accompanied by two motor boats of 80 tons, used for casting nets within a radius of 5 miles around the mother ship. The crabs are hauled up on deck by derricks at the stern of the floating cannery; they are boiled in containers on deck, then put into nets and dipped in the sea again, cut up and carried down

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below decks where they are canned, sealed, weighed and steamed, all by machinery. In one day the floating cannery can produce about 400 crates, each filled with eight dozen cans of a half-pound each.

Japan is also beginning to can small fruit with much success, under a very strict sanitary control.

Heavy industries are those industries which deal only with the manufacture of large and heavy machines, such as locomotives. Japan has made immense progress in these important industries, thus showing that her mechanical ability is as great as that of other advanced nations. Her industries have developed tremendously since the Great War, during which other countries placed many orders with her. No longer does Japan find it necessary to import products of heavy industries as she did before the Great War. Now, not only does Japan manufacture enough for her own needs, but she exports machinery as well, even to England, one of the oldest industrial nations.

If Japan's heavy industries are equal to those of Western countries, her light industries even surpass them. Her exports in these are increasing yearly, being sent to all parts of the world.

Electricity has completely revolutionized indus-

JAPAN'S PRINCIPAL INDUSTRIES

try and means of communication in Japan, as well as life in general. Being a very mountainous country, Japan has an almost inexhaustible amount of water power to generate electricity. Already 41 per cent of her factories are run by electric power. The railways are being rapidly electrified, thus assuring greater speed and more trains. Mountain trains that must climb steep gradients are now run by electric power, and cover distances in half the time that it took steam trains. Between Tokyo and Yokohama, and Osaka and Kobe, as well as in the vicinity of these cities, fast electric trains run at frequent intervals.

The electric light bulb industry is so prosperous that practically every house in Japan is lit by electricity,—no oil lamps are found even in the most remote hamlets and villages.

The rubber industry is comparatively recent, but ¥16,840,000 worth of tires, tubes, boots, toys, etc. were exported in 1935 to America, Netherlands East Indies, India, England and China.

The celluloid industry is prosperous, as Japan has a large supply of the camphor necessary for it. America, England, Australia and South America are Japan's chief customers in this industry.

The artistic industry is very old and has made

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Japanese art famous the world over. High grade porcelain, lacquer and bamboo ware, silk and embroidered kimono, brocades, cloisonné and damascene ware are made mainly in Kyoto, the old capital of Japan.

Japanese waters are perhaps the richest in the world in their supply and variety of fish. There are over a million Japanese fishermen who catch between two and three million tons of fish a year.

XII SOME JAPANESE CUSTOMS

Two Ways of Doing a Thing Right—Different Manners and Customs of the Japanese—Japanese Way of Speaking, Reading and Writing—Japanese Taste Leans toward Natural Beauty—Japanese House Decorating—Japanese Bedding—Three Principal Foods of the Japanese—Foods Arranged in a Dish to make an Agreeable Color Scheme

Travel broadens the mind, especially travel in Japan. One learns for instance that one's way of doing things is not necessarily the best or only way. There are at least two ways of doing a thing right. The Japanese do countless things in a manner exactly opposite to Western people, yet the results are just as satisfactory, and in many cases even more so.

A Japanese counting on his fingers shuts each finger one after the other instead of opening them as Western people do, yet he can count just as fast. If the number is more than five, he uses the same hand but in the reverse manner, by opening the fingers beginning with the little one. When he puts on his overcoat he first lays it over his shoulder, then slips his arms into the sleeves. In this way the hem of the coat will not

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trail on the ground, which often happens when one has but an arm in one sleeve.

A Japanese lady turns her feet inward, instead of outward, when walking. When she is dressed in kimono, it gives her a graceful gait; in Western-style clothes she will walk quite differently.

A dancing girl playing a drum holds the drumsticks almost vertically instead of horizontally. She would not look so attractive beating a drum like a soldier.

When a Japanese beckons to a friend, or summons a waitress in a restaurant, he waves his hand palm downwards instead of upwards. Yet the result is the same. When two friends meet, they bow two or three times from the waist, instead of shaking hands, which is very sensible in winter when one is gloved, as well as in summer when one may be perspiring.

In answering questions, a Japanese will sometime say "yes," when Western people would say "no." The following conversation in a grocery store will serve to explain this habit of speech which seems curious to foreigners:

Customer (after looking around): "You have no cabbages today?"

Shopboy: "Yes, ma'am, we have none."

Now why does he say "yes," when he means

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“no”? Because he really means this, “Yes, you are quite right, ma’am. We have no cabbages today.”

When a Japanese shopkeeper gives you your change for, let us say, 5 yen, after you have bought something for one yen, he counts just the other way round from you. Instead of saying, “Two, three, four, and five” as he gives you the change, consisting of four one yen bills, he counts: “One, two, three and four” meaning “I give you back four yen.”

Carpenters pull toward them their planes and saws instead of pushing them. When they build a house they work downwards. The second floor is finished before the first; in this manner it remains clean. If the first floor is completed first it would soon become dirty because of the building materials carried through it in making the second floor.

If the house is to have a large garden, it is not necessarily built near some trees. Trees can be transplanted even from great distances, and arranged in the garden according to the owner's taste.

A good illustration that proves there are two equally good ways of doing things is that of the boat. Japanese fishermen pull their craft up on shore backwards. Thus they are all ready to put

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to sea at a moment's notice. Western fishermen can land their boats quickly as they come in bow first. Both ways have their advantages. A horse too in Japan is backed into his stall tail first; his dinner is brought to the door in a pail; there is no nose bag. In case of a fire, the horse will be able to see the way open before him, and immediately escape. But horses in Western-style stalls will be burned to death. They will not let anyone pull them out backwards, because of the fright they get when they cannot see the exit.

Finally, all Japanese speak, read and write backwards. That is, backwards in comparison to Western peoples. But from the Japanese point of view, foreigners are the people who do these things backwards. In such a sentence as "I lost the key to the door of the garden," the order of the words, except the word "I," is exactly the reverse in Japanese:

Watakushi wa niwa no to no kagi wo ushinatta

I (nom.) garden of door to key (acc.) lost.

To read a Japanese book or magazine, one opens it at what would be the last page of Western publications; the covers of Japanese books are the backs of foreign ones. There are no horizontal lines, but vertical columns, and these begin from right to left. Japanese letters are

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written in this way, the letter paper being wider than it is high. The name of the addressee comes last, after the sender's name.

The Japanese house is even today remarkably simple; wooden framework, mud and bamboo walls, and roof of thatch or tiles. It has no walls or windows like those of American houses; rooms are separated chiefly by sliding panels of strong paper on frames. Almost all sides of the house are shut away from the outside world by sliding doors that when pushed back make the room open nearly from floor to ceiling. Fresh breezes can then pass freely through, carrying flower petals or snow flakes. Even birds and butterflies may venture in, so that Japanese in their houses are still in touch with nature.

The Japanese way of decorating a house is also quite opposite to American decorating. Whereas Americans usually paint every square inch of their buildings, not one drop of paint is used in a typical Japanese house. Japanese taste leans toward natural beauty; beauty is found in rare woods with beautiful grains; there is almost always one ornamental pillar in the guest room, which may be the trunk of some old tree, finely polished, with all the knots showing. Such rugged beauty is typically Japanese.

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The Japanese do not clutter up their houses with ornaments that catch dust, like in an overcrowded museum. There is only one *kakemono* hanging in the sacred alcove of the room, and perhaps a bronze ornament or a beautiful vase with some flowers, below it. The Japanese know that a work of art standing alone has more effect and is better appreciated than if it were with five or six other objects. The hanging scroll is changed according to the season or different occasions, and thus harmonizes with the flowers or branches of blossoms in the vase.

For similar reasons Japanese houses are very sparsely furnished. Too much furniture would spoil the atmosphere of space and freshness that is so pleasant during long summer days. Tables are less than two feet high because Japanese sit on square flat cushions, and thus enjoy the comfort of the cool, springy mats. High furniture would hide the delicately-painted sliding screens, less heavily decorated than the best wall paper whose never-changing repetition of design finally becomes tiring. In each room, hidden behind these sliding panels in the wall, is a closet two or three feet deep and as high as the ceiling. One could hide five or six people in it without any difficulty. There is a chest of drawers (*tansu*) in



Japanese Home Life in Touch with Nature

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a Japanese house, usually in some sitting room. It is made of white paulownia (*kiri*), with drawers fitting so closely that when one is pushed in, another is pushed out by the air that must escape. These close-fitting drawers of paulownia are ideal for protecting clothes against moths and mildew during the rainy season.

There are no beds like Western beds in Japanese houses; they are not needed when the floor itself is a soft expanse of mats as comfortable as a couch. The *futon* or bedding consists of two or three mattresses, sheets, and a wadded quilt in winter. They are folded up and kept in the *oshi-ire*, that capacious closet, so that in the daytime every Japanese room can be a living room, whereas when night comes they can be just as quickly transformed into bedrooms.

The three principal foods of the Japanese, as we have said elsewhere, are rice, fish and beans, the last-named with all their by-products. Rice is eaten at breakfast with a raw egg and very nourishing soup, *misoshiru*, made of soy bean paste that becomes dissolved in cooking. Pickled radish is eaten with the rice, as it is believed to aid digestion. So many different kinds of fish are caught in Japanese waters that one never tires of eating them. Meat is eaten as much as fish,

especially during the winter months, when *sukiyaki* parties—that famous beef stew that almost every New Yorker has eaten or heard about—are popular.

Meals are served on tiny lacquered tables decorated perhaps with wild geese and the harvest moon, symbols of autumn. A red carp among waving rushes may be painted on the soup bowl; on blue and white porcelain plates are sometimes found a hermit standing under a tree and gazing at a waterfall. Grasses, leaves, flowers and seaweeds of various colors also decorate the dishes. Indeed, the Japanese enjoy looking at their dishes as much as eating the food they contain, and sometimes even prefer the first.

The Japanese enjoy the color of their food as well as the taste, and the most common servant knows how to arrange it in a way that will please the eye. Foods are arranged in a dish to make an agreeable color scheme. In autumn one may find golden maple leaves at the bottom of one's bowl of clear soup, that are made of carrots. Oranges and apples are often cut in a way to make them look like flowers, for the Japanese like flowers not only in their *tokonoma*, on their sliding walls and on their kimono, but in their dinner.

XIII THE MODERN SIDE OF JAPAN

Reformation Work of the Meiji Restoration—Progress in Trade, Commerce, Industry, etc.—Rise of Modern Cities—Tokyo, Past and Present—Tokyo as the Center of Education and Culture—Osaka, the Industrial Metropolis of Japan—Osaka's Chief Attractions—Osaka Castle—Kyoto is Japan's Uncrowned Capital—Kyoto as the Tourist Center—Nagoya and its Famous Old Castle—Yokohama and Kobe—Old Japan and New Japan in Harmonious Blend

About 80 years ago Japan caught up with the West, which had a much earlier start in science and industry. When the American Commodore Perry's "Black Ships" knocked at Japan's door in 1853, he found it an agricultural country with a feudal system of government, whose policy was isolation from the rest of the world.

The arrival of these American ships caused consternation. It gave not a little impetus to a revolutionary movement causing the downfall of military feudalism, which had a fairly long history, beginning in the latter part of the 12th century. The end of the Tokugawa regime in 1868 marked the start of the vigorous march of New Japan.

After the Restoration of 1868, the Emperor

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Meiji, perhaps the greatest ruler Japan ever had, set about the tremendous task of Westernizing his country, in order to place it on an equal footing with the Great Powers. Reform, innovation and improvement followed one after the other in rapid succession. In 1871 the last feudal lords gave up their castles and lands, and a few years later the *samurai* were no longer allowed to wear the old head-dress or carry two swords.

The army and the navy were reorganized, the army on the German and the navy on the British models. National conscription replaced the old *samurai* privileges in 1873. The Japanese Constitution was drawn up in 1889. The one-time feudal lords became peers.

Astonishing progress was then made in industries of every description as well as in trade and commerce. In 1870, the first railway traffic was begun between Tokyo and Yokohama only 18 miles long and at present, sixty-five years later, Japan proper has a network of lines all over the land with a total length of more than 14,600 miles. In 1872 were established the first Western-type banks, and in 1894 the banking system was founded.

Only two years after the Restoration, the Government had established a number of factories like

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those in Western countries, in which were produced silk, cotton and woollen materials, as well as paper, glass and machinery.

Besides factories, there were also established shipbuilding yards, and coal and copper mines were exploited. All these industries were first managed by the State. Silver, which had been the standard of Japan's currency until 1897, was replaced by gold.

By 1894 all the principal signs of a modern civilization had been established in Japan. There were a postal system, railways, steamship lines, and other means of communication.

In 1900 the first steel works were built, so that Japan could supply her own steel for her steamships and factory machines.

Education was limited during the Tokugawa regime. Reading, writing, Chinese classics and arithmetic were the only subjects taught, and the greatest stress was laid on moral culture. There were no schools for girls. Some of the Emperor Meiji's greatest reforms were in education. The Imperial Rescript on education (p. 32) was couched in these words: "Henceforth there shall not be an illiterate family in a village nor an illiterate person in a family throughout our realm." Girls' schools were established as early as 1905.

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Japan's tremendous progress in medicine is greatly due to the fact that this science had been introduced into the country long before any others. The Tokugawa Shoguns kept Japan closed to the Western world and its civilization, with the exception of books on medicine. After the Restoration several German physicians taught in Japan, and now many Japanese have achieved world-renowned work in medical science. Great modern laboratories and hospitals are found in all large cities. The principal cities were given sewerage systems and waterworks; they were installed as early as 1890 in Yokohama.

Today if you land at Yokohama and motor up to Tokyo on the smooth concrete highway, you will see nothing of the typical Japanese landscape, the two cities being almost joined end to end by shops and factories. From Tokyo fast electric trains go to Yokohama every few minutes, and expresses bound for all the large cities south of Tokyo such as Nagoya, Osaka and Shimonoseki go by Yokohama. The sky in the vicinity of the railways and factories is literally covered with giant cobwebs of wires for telegraphs, telephones and wires bearing electricity for the trains or high tension electric power from generating plants to the city. The horizon is dark

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with forests of poles, above which appear graceful steel framework towers. Japan's electric industry is very important, because of her abundant water supply. And it is this way all over Japan along the lines of communication and around the chief cities.

One of the greatest phenomena that have taken place in Japan is the rise in a little more than fifty years of modern cities of one to five million inhabitants. Tokyo is perhaps the most striking example of this extraordinary growth.

Until 1868, before the downfall of the Tokugawa Shogunate, Tokyo, then called Edo, had not a single Western-style building in it. There were the Shogun's palace, now the Imperial Palace, and the fine residences and lands of more than 300 feudal lords. They were required to live in their estates part of the year, and when they returned to their provinces, to leave their families in Edo as hostages.

Sixty-five years later, Tokyo becomes the greatest modern city in the East and the third largest capital in the world, after London and New York, with 5,876,000 inhabitants. What is more incredible is that half of Tokyo, including the downtown business section which was wiped out by fire and earthquake in 1923, was completely

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rebuilt seven years later. Tokyo is now more beautiful than ever, with many new parks and wide avenues running through the crowded parts of the city.

Today the old residences of the *daimyō* or feudal lords have disappeared, and in their place stately administration buildings, ministries and law courts have risen. On what was marsh land some twenty-five years ago now stands around a spacious square Tokyo Station, the grand terminus of many railways in Japan, many fine structures, including the Central Post-Office, one of the largest office buildings in the capital.

Down-town Tokyo resembles any great modern city; palatial banks with Greek columns, eight-story department stores, Western-style hotels, fashionable restaurants and grills, theaters, newspaper offices, all remind one of buildings in Western capitals because of their equally high standard. Besides being the political center of the Empire, Tokyo is also its educational and artistic center. The Tokyo Imperial University is the greatest seat of learning in Japan. Situated in a quiet part of Tokyo, it has fine libraries and laboratories. Kanda ward, one of the busiest parts of Tokyo, reminds one of the Paris Latin Quarter because of its many universities and its streets lined with



Marunouchi, Throbbing Heart of Business in Tokyo
(upper); Nakanoshima, Osaka's Civic Center

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secondhand book shops.

The cultural center of the capital is in beautiful Ueno Park with its broad expanses of lawn, its pleasant walks, and its temples and pagoda. In the park stand the Tokyo Academy of Fine Arts, the Tokyo Prefecture Fine Art Gallery, and the building of the Japan Fine Arts Society. There are also the Imperial Library, which contains nearly 713,000 volumes, the Tokyo Academy of Music, the Tokyo Science Museum, and the Imperial Household Museum. The reconstruction work on this last museum, which suffered from the earthquake of 1923, is being rapidly completed. One of the most interesting museums is the Hyōkeikan (Joyous Event Commemoration Building) erected by voluntary contributions of the citizens of Tokyo to commemorate the marriage of the late Emperor Taishō. Many of its exhibits, which represent all the periods in Japanese history, are changed every month. One can see there the dresses of the Court ladies at the old Imperial Palace in Kyoto, as well as objects found in ancient tombs.

If Tokyo is Japan's political capital, Osaka is its commercial metropolis, with 2,990,000 inhabitants. In Osaka is transacted the greatest volume of Japan's foreign trade. The innumerable tall fac-

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tory chimneys remind one of Pittsburg as well as Manchester, the manufacturing centers of America and England respectively. Almost everything is manufactured in Japan's wealthiest city, even the nation's money.

Osaka is sometimes called the Venice of Japan, because of its 1,320 bridges and 40 miles of canals and river. Only 35 years ago, these waterways were the chief means of communication in Osaka and its suburbs, but now wide roads constantly filled with traffic cut through the city. If Osaka is a city of money-making, it is also the place to spend it. The chief attractions are its busy shopping streets and its pleasure districts. Osaka was famous for its theaters during the feudal age, a position which it has not entirely lost. For here is the only puppet theater in Japan, the well-known Bunrakuza, which is mentioned in an earlier chapter (p. 51). There are theaters giving *kabuki* plays as well as modern drama, and moving pictures of both classical and modern types. But perhaps the best entertainment is the several kinds of *odori*, or Japanese ballets, which are performed by hundreds of fair geisha every spring and autumn.

Two daily newspapers with the greatest circulation in Japan are published in Osaka. They are

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the Osaka Asahi and the Osaka Mainichi. Together with their sister papers in Tokyo, they are read by one ninth of the total number of newspaper readers in the Empire.

Osaka is also famous for its restaurants, with their cooking peculiar to that part of the country.

It would be a mistake to believe that nothing is left of old Osaka, which once possessed the greatest castle in Japan, built in 1584 by the famous general Hideyoshi (p. 18). This castle, which was the seat of the government till 1596, was more than a mile square, and the circuit of its wall, 7 miles. It was surrounded by two outer walls and moats and had 48 large and 76 small towers. Now only the foundation and walls of the innermost citadel remain; the five-storied donjon was rebuilt in reinforced concrete.

The walls are made of immense blocks of granite, which will no doubt remain for many centuries to come. The largest one is about 36 feet long and 26 feet high.

Another great city is Kyoto, the uncrowned capital, which shows more than others the contrast between new and old Japan. Modern Kyoto Station is on the Tōkaidō line, part of the grand trunk line running from Tokyo to Shimonoseki. Before the station is a wide square, on which

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stands the new Western-style Kyoto Station Hotel, while directly opposite rise the vast roofs of the Honganji Temple. Buses and street cars now circulate in the wide avenues crossing each other at right angles, that were laid out more than a thousand years ago after the fashion of Chinese cities. In spite of its modern hotels, banks, department stores, schools, hospitals, and other public buildings, Kyoto still preserves its old-world atmosphere. Kyoto is still the center of Buddhism in Japan, as can be seen by the numerous temples with their magnificent, heavy roofs so gracefully curved.

The Imperial Castle slumbers by the smooth-flowing Kamo river, in which the dyers still wash their dyed silk fabrics, while around the city rise as in olden times the blue mountains of Hiei and Higashiyama. Still the Kyoto people of gentle speech go in the fall to Arashiyama, then ablaze with crimson maple leaves, or make a pilgrimage to the old monastery of Hiei-zan, 2,300 feet high, which is now reached by cable car; it commands a splendid view of the city and neighboring Lake Biwa. Kyoto is a city of artisans, from which came some of the greatest masterpieces of Japanese art. These old arts are still alive today, and visitors are often invited in the workshops to see

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lacquer or porcelain-ware, dolls and fans in the process of creation.

There is Nagoya, half-way between Tokyo and Osaka, a modern commercial metropolis and the center of the textile and porcelain industries. It was first a fortress town, but after 1882 gradually became a commercial city, until it is now the fourth most important trading port in Japan, with a population of 1,083,000. The old castle built in 1610 by Kiyomasa, a name remembered in Japanese history, to please Ieyasu, the first Tokugawa Shogun, is still standing today. It is supposed to be one of the three strongest forts in Japan, but it was never besieged. The five-storied donjon is 144 feet high and can easily be seen from the train window, looking over the city. The gigantic walls are from 15 to 18 feet thick. On the top of the roof are two golden dolphins standing 8 feet high, that glitter in the sun from afar off, with their tails in the air.

Japan's most important trading ports are Yokohama and Kobe. Yokohama is the main entrance to Japan for ships coming from America; it lies only 18 miles west from Tokyo. At the time Commodore Perry's ships lay off Yokohama, in 1853, it was a mere fishing village of less than 100 thatch-roofed houses. Today it is a world-

famous port-city with a population of 705,000. From Yokohama are exported great quantities of raw silk and silk goods as well as canned goods, while imports are chiefly raw cotton, oil and wool.

Kobe, situated on the picturesque Inland Sea, ranks first among the commercial port-cities of Japan. The number of inhabitants of Kobe is 913,000. Its foreign trade is the greatest in Japan, its total amount reaching ¥1,582,200,000 according to the latest figures. Kobe is also a favorite place of residence for foreigners, at it is screened in the north by hills and is warm in winter and cool in summer.

And so one sees all over Japan an interesting contrast between old and new; feudal villages and modern cities, castles and factories, Japanese inns and first-class Western-style hotels, great newspapers and Japanese story-tellers, moving picture shows and *kabuki* theaters, *jinrikisha* and automobiles, modern symphony orchestras and old *samisen* music, kimono and Western clothes. Such is Japan today, a country that keeps abreast with the times and yet preserves for future ages the mystery and romance of her glorious past.

APPENDIX

TRAVEL FACILITIES

Principal Routes To Japan

America—Japan:

As Japan is a group of islands in the Pacific Ocean, communication with the rest of the world is assured by more than 14 steamship lines.

From America to Japan one has a choice of three different main routes. The first of these is the interesting Vancouver-Yokohama route, skirting the Aleutian Islands; which is completed in from 11 to 14 days by liners of the Japanese N.Y.K. and the Canadian Pacific.

The second Trans-Pacific route is the direct line between Seattle and Yokohama, assured in from 13 to 14 days by the N.Y.K. and the American Mail Line.

The third principal route to Japan—perhaps the best—is the San Francisco-Yokohama line, via Honolulu (14 to 17 days). The palm-clad Hawaiian Islands offer their fine surf-bathing, their moonlit nights and their bewitching songs accompanied

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on the guitar, that break the monotony of the long crossing. On this line run the liners of the N.Y.K. and the Dollar Line. A novelty of the N.Y.K. ships is the suite of beautifully-decorated rooms in pure Japanese style, that give the traveler the illusion of already being in Japan. *Sukiyaki* parties (p. 112) are very pleasant on summer evenings when passengers sit in kimono on the cool mats.

Other routes from the Pacific coast of America are:—Los Angeles-Yokohama and Portland-Yokohama, the former taking 17 to 18 days by the N.Y.K., O.S.K. and Dollar lines and the latter 15 days by the State S.S. Line.

Australia—Japan:

Australians or New Zealanders who want to visit Japan, go by N.Y.K. or E. & A. (Eastern & Australian Steamship Co., British), the journey from Sydney to Kobe taking 26 and 30 days respectively. The ships steer a most interesting course through the South Seas, past Java, stopping in the Philippines and China. A kaleidoscopic view of Eastern countries with their teeming native life unfolds itself on the way, until one has the greatest surprise: the striking contrast made by modern Japan.

Europe—Japan:

Perhaps the most interesting way from Europe

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to Japan is via the Suez Canal. Besides the Japanese N.Y.K., English, French, Italian and German lines go via Suez, calling at all intermediate ports. The sister N.Y.K. ships Terukuni Maru and Yasukuni Maru are admirably equipped for travel in southern waters.

From London, the ship passes by the famous rock of Gibraltar and steams into Marseilles, past the lonely island Château d'If, where the Man in the Iron Mask was imprisoned. Then going through the straits between Corsica and Sardinia, it calls at Naples. From Mt. Vesuvius near-by a long column of smoke trails clear across the bay. At night, near the straits of Messina, between Italy and Sicily, intermittent red flares light up the sky. It is the active volcano of Stromboli, a lonely island-mountain. Then one crosses the Mediterranean to Port Said, where the muddy Nile waters color the sea, thence through the narrow Suez Canal to the Red Sea. After 5 days in the phosphorescent Indian Ocean, one reaches Colombo in palm-clad Ceylon. The N.Y.K. steamer permits one to visit the island's famous tea plantations, and historical Kandy, just as one could visit the Sphinx and the Pyramids when the ship was going slowly through the Suez Canal. After Colombo comes Singapore, where natives dive for

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coins; then Hongkong with its beautiful bay; Shanghai, and finally Kobe, after a day through the placid Inland Sea.

Trans-Siberian:

Communication by rail between Europe and Japan is maintained by the Trans-Siberian Railway, by which Tokyo can be reached from London in 15 days.

Railways And Motor Roads

All Japan is covered by a well-organized network of railways, many of which have been electrified, and are therefore extremely clean. The Japanese Government Railways are famous for the up-to-date equipment and the comfortable accommodation of trains.

Expresses are equipped with dining, sleeping and observation cars, similar to the American Pullman, which give the traveler the same degree of comfort, without any noticeable difference from Pullman cars.

Excellent European as well as Japanese-style dinners are served on the important lines at very reasonable prices.

Another feature of the railways is the punctuality of their service, never a minute behind or ahead—so punctual that it is often said one has no use



Tokyo Station and Central Post Office (upper);
Interior of Japanese Inn

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for a watch while traveling on Japanese trains. Compared to many European railways, those of Japan are also remarkable for the limited amount of time they allow for stops at stations. Furthermore, communications between different lines and between trains and boats or buses are extremely well-timed. Because of this, a train journey which includes crossing straits or changing trains at a large junction, is accomplished with the least possible delay.

Automobiles in Japan are mostly seen in and around large cities as well as popular resorts, yet all over the country excellent roads await the motorist. This is even true in some of Japan's most out-of-the-way districts, such as Shikoku island, well off the beaten track. One of the most beautiful highways is that which runs from Tokyo to Kyoto, along the same course as the historical Tōkaidō, the "Eastern Sea Road," over which once traveled interminable processions of feudal lords with their retinues. Some of the old pines still line many miles of this famous road.

Steamship Services And Air Lines

A great many Japanese steamships, co-ordinating with the arrival and departure of trains, connect the different islands. Other lines assure

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communication between Japan and the Asiatic mainland, such as the Tsuruga-Vladivostok line, the Kobe-Shanghai line, the Kobe-Tientsin line and the Kobe-Dairen line. Still others go to Taiwan and the Philippines. A very popular line is that of Osaka-Beppu of the O.S.K., through the Inland Sea. A day or two amidst enchanting seascapes on the Kogane Maru of 1,725 tons, a beautiful ship finely equipped throughout, is a trip that one never forgets. These pleasure ships are justly called the "Queens of the Inland Sea."

There are also numerous air lines in operation between the principal cities of Japan as well as between Japan and the Asiatic mainland. The largest air-field for civil and commercial transportation is that of Haneda outside Tokyo. Haneda airport (528,800 square metres) is being enlarged to nearly twice its size, and will be equipped with two concrete runways. From Tokyo one can fly to the modern Hsinking, the capital of Manchoukuo, via Keijō, the capital of Chōsen, and the historic Mukden. Rapid and efficient air connections are also maintained between Dairen, the terminus of the South Manchuria Railway, and Harbin, via Mukden and Hsinking. Taiwan is also linked by air with Fukuoka (Kyūshū). One of the very popular lines for pleasure is that which goes round

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Mt. Fuji and the Five Lakes.

Western-style Hotels And Japanese Inns

The principal cities and tourist resorts in Japan are now equipped with fine modern hotels like those in Europe or America, and new ones are being built to accommodate the ever-increasing number of tourists. Among the hotels newly built—only to mention the resort ones—are those in the Japan Alps among abundant alpine plants and at the famous golf course of Kawana, Izu; one on the shore of Lake Kawaguchi with the most splendid view of Mt. Fuji, and another on the Bay of Kamagōri near Nagoya with its picturesque seascapes. Good Japanese inns, *ryokan*, are found almost everywhere. Although some of them have been transformed, the greater number are still typically Japanese. A night spent in a real Japanese inn gives one a most interesting experience that will last in one's memory. It is a unique experience which one will not find anywhere else in the world, and it affords a good insight into Japanese life.

All the work necessary in travel, such as consulting train schedules, buying tickets, reserving sleeping-car berths, rooms, etc. is done by the Japan Tourist Bureau and other tourist agencies,

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such as the American Express Co., Thos. Cook and Wagons-Lits Co. The semi-official organization of the Japan Tourist Bureau also provides letters of introduction, obtains admission to private museums and gardens, etc.; in fact it does everything, free of charge, to enable the visitor to travel in the most care-free manner. The Bureau works in co-operation with all foreign tourist companies, and therefore any information regarding travel in Japan and the Far East will be furnished by these travel agencies as well as by the Bureau. The Bureau has branch offices or special representatives in almost all the principal cities at home and abroad.

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- | | |
|---|--------------------------------------|
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